

The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries

RAYMOND P. JENNINGS, Th. D., *Editor*

Volume XXIV

October, 1958

Number 4

Japanese Christians and

The Peace Movement

Dr. Paul Peachey, Guest Editor

Contents

The Editor's Exegesis	281
Editorial: Dare We Work for Peace Paul Peachey	283

Theme Articles :

Kanzo Uchimura on War	John Howes	290
The Japanese Christian Conscience During the Pacific War ...	Yasuyuki Owada	293
The Church and Nuclear Weapons Tests	Albert Huston	298
The NCC in Japan and the Nuclear Tests... ..	Kaname Tsukahara	303
The Japanese Fellowship of Reconciliation	Paul Sekiya	305
The Christian Association for Peace... ..	Yoshio Inoue	309
Message of the Christian Conference on World Peace		312
Reflections on the Christian Peace Conference... ..	Sam H. Franklin, Jr.	313
Poetry for Peace	Mary Catherine Fultz and Eisaku Yoneda	316
Christian Love, A Testimony... ..	Noboru Nishida	320

Other Articles :

Japanese Moral Thought and Christianity	Naoyuki Yagiu	322
Photo Feature... ..	<i>Centerpiece</i>	
Summer Survey		330

Features :

From the Japanese Pulpit: Peace and War	Theodor Jaeckel	335
They Went Before: Jo Nijima	A Translation	341
The Religious World	<i>Compiled by</i> William P. Woodard	344
The Book Shelf... ..	<i>Compiled by</i> Leonard Sweetman, Jr. and Thomas McDaniel	347
The Literature Rack	Howard Huff	352
The Communion of the Saints	Frank Cary	355
With the Missionary Fellowship	<i>Compiled by</i> Mary Catherine Fultz	356

THE JAPAN CHRISTIAN QUARTERLY

Raymond P. Jennings, *Editor*

Editorial Assistants

Helen Barns
William Billow
Elaine Buteyn

Mrs. John deMaagd
Raymond Hammer
Thomas McDaniel

Feature Staff

Devotional Material: William P. Boyle

Book Reviews: Leonard Sweetman, Jr.
Thomas McDaniel

Religious News: William P. Woodard

Japan Christian Literature: Howard Huff

Personals: Mary Catherine Fultz

Circulation: Lucy Dail

Area Representatives

Hokkaido: *To be named*
Tohoku: Philip Williams
Kanto: *To be named*

Kansai: *To be named*
Shikoku: Arch Taylor, Jr.
Kyushu: Howard Alsdorf

The Japan Christian Quarterly is an independent journal of Christian thought sponsored by the Fellowship of Christian Missionaries in Japan and published by the Christian Literature Society (Kyo Bun Kwan). It seeks to promote the strength and unity of the Body of Christ in Japan through constructive discussion of all phases of Christian work. Signed articles and paid advertisements represent the opinions of the writers and do not necessarily reflect the views of the editorial staff.

Editorial correspondence and manuscripts should be sent to the Editor, Raymond P. Jennings, Kanto Gakuin University, Mutsuura, Kanazawa-ku, Yokohama, Japan. Tel. 7. 9701.

Business communications and all correspondence concerning subscriptions and advertising should be sent to the publisher, *The Japan Christian Quarterly*, Kyo Bun Kwan, 2 Ginza, 4-chome, Chuo-ku, Tokyo, Japan, *Attention:* Mr. Shotaro Miyoshi.

Subscription rates:

Single copy ¥300.

Yearly Subscription in Japan ¥1,000, *Overseas* ¥1,260 or \$3.50 or £1/5/0

One gift subscription with your own subscription in Japan ¥800 *Overseas* ¥1,060.

The Editor's Exegesis

The post-war Japanese Constitution in Article Nine renounces war "as a sovereign right of the nation and the threat or use of force as a means of settling international disputes." This clause has won for the Constitution the title "Peace Constitution" but has itself been the source of considerable verbal warfare. Today Japan has a "Self Defense Force"—an "Army that can't make war" as Japanese students jokingly refer to it. Moreover, the United States who literally "thrust" the peace constitution on Japan is now urging its rapid rearmament. Japan was the first—and so far the only—nation to suffer a nuclear attack. All of this has created a mixture of explosive emotions and sentiment and a deep-rooted opposition to war and nuclear weapons in particular.

Perhaps never in history has a people been so dedicated to the attainment of world peace and so ardently, as a nation, opposed to war. Peace is a daily topic of conversation and the incentive to mass demonstrations and parades that often approach violence. "Peace"—"Peace"—is the hue and cry.

Christians, quite naturally, share in this national desire. The Christian expression of the desire is less obvious, more thoughtful, and, one would hope, more solidly grounded, than the popular sentiment. This issue of *JCQ* is designed to give an insight into the Japanese Christian position(s) on peace. It should give the reader some indication of *how* Japanese Christian are thinking—and perhaps even what they have been able to accomplish in influencing the total peace movement.

JCQ some months ago asked Dr. Paul Peachey, of the Mennonite Central Committee, to assume responsibility as "Guest Editor" for this issue and to assemble a comprehensive selection of material on the subject. Dr. Peachey, in Japan for two years to study the present Japanese peace movement and to promote the Christian peace witness "through research, consultation, writing and lecturing," has labored dilligently at the task assigned him. The Editor was not surprised when Dr. Peachey lamented that all who promised material did not meet the deadline! This means that, unfortunately, the final selection is more fragmentary than had been intended. Notably absent is an article long promised by Professor Kaoru Yasui, director of Japan Council Against A and

H Bombs, who left for Moscow to receive the Lenin Peace Prize, forgetting his commitment to *JCQ*. But the present issue, beginning with John Howes' essay on Kanzo Uchimura's pacifism (Uchimura was one of the few vocal pacifists in Japan's Protestant history and has exerted a tremendous influence at this point) to Sam Franklin's review of the past summer's Christian peace rally, all ties together and presents a rather penetrating insight into the present situation. Dr. Peachey in his editorial relates the articles to each other and draws an effective frame of reference that has long needed to be constructed.

In an hour when millions in Asia are asking if the Christian faith has anything to say regarding peace, *JCQ* feels that this present issue is extremely timely. Profound appreciation is due to Dr. Peachey and all of the contributors who have made it possible.

The Editor

Our next issue . . .

On entering the Centennial Year

JCQ anticipates that its efforts during the Centennial Year Of Protestant Missions in Japan next year will be directed toward publishing hitherto unpublished materials on Japanese Protestant history and analytical articles dealing with the Protestant situation after one hundred years of evangelism. A feature of its January 1959 issue will be an article by Dr. Zenta Watanabe entitled: "The Lack of Cultural Consciousness and Power in the Church in Japan."

Dare We Work for Peace?

PAUL PEACHEY

The 4th World Conference Against A and H Bombs and for Disarmament held in Tokyo, August 12-20 this year, like similar rallies before it, raised more questions than it answered. With the whole convention striking a strong anti-Western note, and the international sessions ending largely in the control of the World Council of Peace, the fears of those who see in "peace movements" merely disguised communism once more seem confirmed. A deeper look beneath the surface, however, reveals no such simple answer, but rather deep tragedy which may augur ill for the future.

To understand the campaign against nuclear weapons led in Japan by the Japan Council Against A and H Bombs, two sets of facts must be kept in mind. On the one hand, one must remember that this nation suffered national destruction only a few years ago because she was misled by militarists. The war ended with the first and only atomic bombs falling on two of her cities. Her conqueror handed her a constitution, forever outlawing war and the military machine it takes to wage it. Then in 1954 in the Fukuryu Maru incident atomic ashes once more brought death near to a few of her countrymen and potential poisoning to many more. Finally, atomic illness and death have persisted throughout the thirteen years since Hiroshima and Nagasaki (victims from the former city alone reportedly have died on an average of one every five and one half days during this time) and illnesses like leukemia actually seem on the increase.

On the other hand, in the shifting fortunes of international affairs since the end of the Pacific War, Japan finds herself joined in a pact to the United States upon whom she must lean for defense, but by whom she is also integrated into a defense system based on nuclear power. (Curiously, yet understandably, a clear majority of the Japanese population favor some sort of defense arrangement with the United States, while at the same time probably as great a majority absolutely oppose nuclear weapons, without seeming to sense the contradiction.) While during the first post-war years, the Japanese were stunned by defeat, and at any rate accepted the Hiroshima-Nagasaki disasters as events for which they had responsibility as part of the war they had fought, the Fukuryu Maru incident in 1954 stung many people to the quick. Organized campaigns against nuclear weapons now sprang up, feeding also on smoldering resentments of the first bombings as well. The mutual defense commitments of the American and Japanese governments were such, however, that this upsurge of feeling could not be absorbed within the Japanese government policy, despite government efforts, particularly through the UN, to bring about an international ban on nuclear weapons. Accordingly, what began as a genuine outburst of moral feeling against

nuclear weapons was soon at the mercy of extreme left political action, which to a very considerable degree has transformed the nation's opposition to nuclear weapons into a tool of partisan politics. This has been constantly aggravated by the fact that since the outbreak of the Korean War, and the subsequent policy to rearm Japan, US support has shifted to favor the conservative elements in Japanese society, at the expense of the liberal forces who had been favored earlier. As a result the latter have been thrown into confusion and consternation, which is certainly one factor in the current cynicism and leftism of Japanese intellectuals.

If this has been tragic nationally, it may be even more so internationally. The nation that been widely hailed as the bridge between East and West may become herself to some degree a microcosm of a world divided. As the anti-nuclear movement looked abroad for help and sympathy, it is clear that the same factors which made for a shift in the policies of the Western allies, precluded any strong response from those quarters. The opportunity for leftist exploitation from abroad was thus even greater than that which we noted on the national level. Despite their own policy of revolution, the Soviet nations, on the other hand could well champion the cause against nuclear weapons in Japan, and from these sources have flowed men, money and propaganda.

When the 4th World Conference met in Tokyo the stage could hardly have been better set from the Soviet viewpoint. United States atomic tests were in progress, while during the conference, Great Britain announced new tests, and the Japanese government tried to unload, eventually with success, a shipment of Oerlikon missiles from Switzerland. By contrast, the Soviet Union had suspended her tests. The most important item on the agenda of this year's conference was quite understandably the suspension of tests. The preparatory committee for the international part of the conference was composed primarily of non-communists (foreign members were Protestant, Catholic and Jewish, the last non-practicing) who worked with complete freedom and at least fair objectivity. When the conference opened, however, and the representatives of the World Council of Peace and its national affiliates began to arrive in numbers, the picture changed radically. While far more credit must be given to Russian sincerity in the suspension of the tests last spring than is usually given in the United States, the propaganda intent of the move now became abundantly clear.

While the conference was broadly inclusive of disarmament problems, the suspension of tests was handled as the over-arching urgency, and was thus lifted from the general context of factors making for war. Seen in these terms, the Soviet Union shone forth virtuously, while the presumed sinister intention of the Anglo-American governments was amply demonstrated by their persistence in testing. These premises having been laid down, all international difficulties could be traced back to the same guilty powers, while by the same token, with her good intention having been "proven" at the outset, the Soviet Union did not need to pass muster on a single point of policy.

The attempt of a few Christians to raise the level of the conference to consider problems in their full dimension of mutual responsibility and guilt, on the basis of which genuine progress in building understanding and in relaxing tensions would have been possible,

was persistently rebuffed as a peculiar Christian dogma that could not be imposed on an inclusive conference. Indeed, it was rumored, such views were merely being injected to disrupt the conference, and particularly in the final session frantic efforts were made to keep these views from reaching the floor.

Despite this fact, however, it must be stressed that probably the majority of the delegates were not communists, and a considerable number were innocent of the game that was being played. That particularly the Afro-Asian delegates, technically from countries belonging neither to the American nor the Soviet "blocs", none the less moved in the wake of the communist cause, was a stern reminder to this observer that the simple analysis of the world "threat" in terms of the communist plot, which still so largely informs American foreign policy and the position of a majority of Western Christians, while it may be true as far as it goes, is certainly an extremely superficial analysis of the world crisis.

The primary factors appear rather to be the tragic urgency for profound "revolution" in country after country, and the deep crisis of truth occasioned by the present polarization of the world into two camps. Despite the fact that in the West we reckon with God, thus striving for morality and leaving the door open to repentance and renewal, a door which atheism by definition closes, for practical purposes, truth is as bifurcated today as the world in which we live. In East (the Soviet sphere) and West (the American sphere) truth seems co-extensive with the respective system, neither of which is able to contain the other. And this works itself out disastrously for peoples struggling to be born anew, who find the truth defined by the Soviet system in terms of liberation, of upheaval and the "masses" more accessible than the truth of a prosperous and smug West.

Therefore, while one may be driven as a Christian to disavow this particular movement (though there is conceivably a place to witness in it) it really raises the question, *Where do the churches figure in the world's yearning for peace?* That the communists fly the peace dove and yet plot revolution may well be the measure of their duplicity. But might it also mean that this peaceful bird sought a new home after receiving inadequate care in the Christian dovecote? Andre Trocme reminded the 4th World Conference (to the great amusement of a more "enlightened" and "scientific" Russian delegate) that the dove first became a symbol or hope in the hand of Noah. *Where are the churches?*

The Problem of The Churches

Japanese Christians and churches face exceedingly complex problems as they seek to come to Christian decisions in these matters. Christians in Japan are still a tiny minority, who so far in every national crisis have been pushed to the wall. Particularly during the Meiji period they contributed much to social reform, and were thus identified with the liberal forces in Japanese society. Today it may be a healthy sign that the Christians in the Diet are to be found in both parties, but certainly no Christian in Japan could look with favor on a pre-war type of regime. While today such reaction seems unlikely, the re-consolidation of financial, industrial and military interests in the post-Korean War defense policy is not a reassuring trend so far as the Christian cause is concerned.

On the other hand, Japanese Protestantism was founded by Western, chiefly American, missionaries who came from lands where they represented majorities of the population. Liberal and democratic reforms had already been accomplished there, and thus, despite separation of church and state, a strong affinity existed between the Protestant ethos and national policy. Faced with the communist threat today, it is understandable that Western Christians, particularly in America, should feel, rightly or wrongly, that their welfare is bound up with the survival of the nation and its present government.

The difference in attitude between the two countries was therefore aptly summarized by a Japanese Christian who remarked to me a few months ago, "The difference between you Americans and us Japanese is that you fear communism above all else while we fear an atomic war above all else". That is, what appears to most American Christians to be the only acceptable possibility before us today, namely a strong military and nuclear defense against communism, is precisely the thing that is most feared and hence most questioned by Japanese Christians, and vice versa. It must be noted, however, that Japanese Christians have experienced increasing difficulty in relating themselves to the movement against nuclear weapons led by the nation-wide Japan Council Against A and H Bombs. Some, like Dr. Kagawa, have withdrawn their support of that movement, but they build their hope, again as in the case of Kagawa, on the World Federalist movement, or on the United Nations. But there are other who, faced with the political alternatives before the Japanese now, can only choose opposition to rearmament as championed by leftist groups. At any rate, it is unlikely that one could find many partisans of the present American nuclear policy among Japanese Christians.

These facts seem to account for the present hiatus between Japanese and American official church bodies on this whole range of questions. Already delicate among the Japanese themselves, they can hardly be mentioned on the international level, except as they are handled by organs of the World Council of Churches. Hence the International Christian Conference for World Peace (see the article by Sam Franklin elsewhere in this number), which followed the Christian Education Convention, was convened unilaterally by a Japanese committee, in hope of thereby starting the ball rolling—it seemed to be the only possible way—while on the other hand even this meeting was suspect among some official church bodies abroad, at least in the United States. If, then, what is Christian in the one nation is not in the other, though they are allies, there is need to look again at the criteria whereby we make our judgments.

Some Theological Questions

In his sermon, *Peace and War*, Theodor Jaeckel sketches the three fundamentally distinguishable attitudes toward war found among Protestants, namely, the traditional Augustinian-Thomist view, the "historic peace churches" (an unfortunate though accepted term) and the (liberal) pacifist. In practice we frequently find mixtures of these several attitudes, as the report by Kaname Tsukahara elsewhere in this issue illustrates. Furthermore, all three of these views have been seriously shaken in recent years, and this, we hope, was

only for the good of all.

As Jaeckel indicates, the traditional view which since Augustine, and in classical formulation, since Thomas Aquinas, has informed Western Christendom, both Catholic and Protestant, namely that defensive wars are "just", since self-defense is presumably the inherent right of the human group, has been called into question by the changed character of modern war. Traditionally war was conceived as limited action, directed against the offender himself (i. e., his army), until he desisted from his aggression. In atomic war says the more recent view, destruction is so devastating in intensity and scope that its destruction swallows up this limited objective. Significantly enough, this view appears to have received more attention among Catholics than among Protestants, though it is held by many among the latter, and has decisively changed the viewpoint of well-known churchmen like Karl Barth and Martin Niemöller. That its acceptance can bring one close to a pacifist position is illustrated by Professor Inoue's article.

It should be noted, however, that this argument has only limited value in the present context, since many people today, especially some former missionaries to China, regard the totalitarian threat as even more terrifying than the prospect of atomic war. In any case, decision based on a quantitative assessment of relative evil of atomic war and tyranny, will always rest precariously. For the moment one is swept up by the hysteria which wars always generate, justification of war, however terrible, is likely to reassert itself.

But there are other more basic questions which demand our attention. First, one might note that the theory of the "just war" as such, increasingly reveals its deficiency. If we try to think in universal rather than merely national terms, it is striking to note that this theory fails to relate properly the realms of nature and grace. While God is the God of creation and salvation alike, and while the human group, from family to nation belongs to the created order, recognition of this fact is not a uniquely Christian insight. It is rather that our natural loyalty to these groups is transcended, though not negated, by our loyalty to Christ and the community he creates. Accordingly Christ warns repeatedly that the criterion of Christian commitment is not the claim of the natural group, rather "the will of my Father in heaven" (Matt. 12:50).

The concept of the "just war", virtually means a reassertion of the primacy of the ethic of the natural group. Grace becomes subordinate to nature. This is really the watershed between the "early church" and post-Constantinian Christianity. For the early church, grace—the new age in Christ—takes precedence over creation—the present fallen order—while in the Thomistic view, at least at the point of war, the reverse obtains.

All this comes into sharp focus in this age of seeking for the ecumenical Christian community.

A second important set of questions arises from the encounter between the several traditions described by Jaeckel, an encounter that has taken place in Europe since World War II, and is urgently needed elsewhere. One of the first problems to arise here is our view of man and sin. Both the traditional and the "peace churches" view take sin in man and evil in history seriously. In the former tradition, however, the pessimistic assessment

of man and history as inescapably tainted by sin, is carried in exaggerated form into the realm of grace. Men, even as Christians, are so bogged down in the morass of evil that there can be no extrication from wars and similar evils. Social commitments, therefore, tend to be oriented, not around what is new in Christ, but about that which is collectively possible for the whole society on the level of the old.

Liberal pacifism, on the other hand, runs into the opposite difficulty. Basing its hope for the elimination of war on the supposed goodness of man, it projects back into the realm of the fallen society an optimism which can be rightly postulated for the redeemed community only (not to be confused with perfectionism). Such pacifism seeks to engraft a high ethical ideal upon people whose basic life commitment is not at all prepared for it. The argument that absolute pacifism promulgated as a political program apart from the deeper changes in personal commitment which alone make peace possible, is socially disruptive, cannot be dismissed lightly. It is in this sense the Winston Churchill holds that World War II came about because "the malice of the wicked was reinforced by the weakness of the virtuous".

If the view of the "historic peace churches" escapes both the foregoing pitfalls, it always founders, as Jaeckel suggests, on the problem of responsibility. For their view, he suggests, offers a solution for the few but no hope for the many. But in the light of the considerations raised throughout this article, it appears that the concept of "responsibility" must be studied anew. For "responsibility" as used in Protestant ethics today is virtually synonymous, so far as basic approach is concerned, with the theory of the "just war" or the ethic of the natural group. To make the problem concrete, what does responsibility mean in the current hiatus between American and Japanese Christians? Does true Christian responsibility mean that they are "responsible" to the opposite views regarding the twin threat of nuclear destruction and communist aggression? Does "responsibility" at the final crucial point simply mean undergirding the given national ethos in time of war, cold and hot? Or, to move across the Sea of Japan, are not the Chinese Christians who collaborate with the current national ethos merely being "responsible"? Do we define Christian responsibility in terms of undergirding the potentially idolatrous ego of every human group, or rather in terms of the perpetual prophetic challenge of all such egotisms by loyalty to the kingdom of God which must transcend and transmute them all?

What Can the Churches Do ?

The above questions are not merely theological in import, but urgently practical. And so we close this article with some practical questions facing us all. Are we right in defining the present world crisis in the usual Western terms of placing the basic blame for it on communism, and regarding this threat paramount to all others, thus allowing the redemptive thrust to fall behind the exigencies of national defense? On the other hand, has the danger become so great, that any Christian expression of peace conviction differing from Anglo-American military policies will, despite every intention to the contrary, simply aid the spread of communism? Should we therefore proceed with the task of church and

mission, ignoring all these problems, and simply accepting the limitations set by military necessity? Should Japanese Christians be helped or encouraged in their attempt to do something constructive and uniquely Christian on the peace question, or will this weaken by so much the will of the West to resist? Does their interest in peace merely reflect theological weakness or communist influence? Dare one raise the perspective of the judgment of history in the progress of communism? Does the communist advance have any bearing on possible past failures of Christendom in face of militarism and colonialism? Is it time to call for a prophetic military "neutralization" of the Christian community throughout the world today? Has the readiness of Western Christians to back a military effort against communist nations any bearing on the communist attempt to destroy the churches in East Germany and China?

What initiative might Western Christians take at this point? Could good will missions be sent quietly to speak with revolutionary cells in the Afro-Asian world who are filled with bitterness? Would we be humble enough to listen? Should the missionary effort seek acceptable ways to communicate at such levels? Would it possible to do so without the wrong kind of political overtones? Could the fund of more than a million dollars earned by American CO's during World War II, still on deposit in Washington, be put to some constructive use here?

In what ways do we personally contribute to the causes of war? Do our decisions and commitments on nuclear weapons or on war as such stem from an obedient faith or from our fears for a world order that has brought us gain? How does it happen that at this terrible moment in the history of human warfare the followers of the Prince of Peace must still equivocate on whether war is justifiable?

The movements for peace and freedom in the world today, whatever else they may portend, must be recognized for what they are—judgment on the house of God. This we must admit and can admit without resorting to simplistic answers or cheap incriminations. In today's world the three approaches—traditional, "peace churches" and pacifist—all, though variously, are wanting. Penitent waiting before God and listening to one another alone can open the door to renewal. And to avoid misunderstanding, let it be said that these considerations arise, not from a change in our assessment of the communist faith as fundamentally ungodly, nor from a whitewashing of horrors it has perpetrated, but from faith in the Christ who has already conquered it.

"Communism, we ought to know and confess, is a product of the Western world. I think it is not difficult to demonstrate that Communism has been possible only in a Christian world—a Christian world that has missed its aim. Remember that the white man and the white nations—the Christian world and Christian nations have been masters of the whole globe for 500 years continually since the Pope divided the world between the Spaniards and the Portuguese".

Martin Niemoeller in a recent sermon
in Derbyshire, England (*Peace News*, July 11)

The pacifist convictions of Kanzo Uchimura have long been recognized as an important element in his thought. Here for the first time the stages through which his thinking passed are analyzed by one who has carefully studied his life and thought. JCQ feels fortunate to be able to present this essay, for the most part taken from a book about to be published.

Kanzo Uchimura on War¹

JOHN F. HOWES

The relation of Christian ethics to social problems was one general category of Uchimura's writing in his magazine *Seisho no Kenkyu*. He was convinced that social reform followed personal reform, and yet he tried to relate his Christian teaching to urgent contemporary problems. The problem most frequently discussed was the Christian attitude toward war. Uchimura's reactions to this question present an example of the contradictory demands made on him as a Christian and a patriot. Therefore it is worthwhile to describe the changes in his position in some detail.

Uchimura's opinion on war underwent a gradual change during the years between the Sino-Japanese War of 1894-5 and the onset of World War I¹. In general four stages are apparent in this shift. The first position, held in 1894, is that there are righteous and unrighteous wars, and that the Sino-Japanese War was righteous. Japan's motives in China were pure. She wished only to educate the Chinese in the proper conduct of foreign relations and to liberate the people of Korea from the oppressive yoke of Chinese domination.² Uchimura wrote this to defend Japan's position before the foreigners, but he was disillusioned by Japanese demands at the peace treaty. He had to admit that this had not been a righteous war.³

The second stage began directly before the Russo-Japanese war and was reflected in the description of why Uchimura left a promising newspaper position. This was that an appeal to the better instincts of man—the rulers of both Japan and Russia—coupled with adequate concern for the welfare of all the people involved would result naturally in lasting peace.

The third stage appeared during the Russo-Japanese War after Uchimura had left the secular journalism. Whether a pacifist should support the war once it had started bothered him acutely. His study of the New Testament convinced him that basically war was wrong.⁴ Opposed to this was his fervor as a nationalist and human concern for the plight of his countrymen suffering and dying in war. He could not restrain his joy at the

1. Taken largely from John F. Howes and Otis Cary's, *Japan's Modern Prophet: Uchimura Kanzo*, comma Doshisha University Press and Amherst College Press, Kyoto and Amherst, 1958. Used by permission.

2. "Justification of the Korean War," *Kokumin no Tomo*. (Aug. 23, 1894); *Zenshū* XVI, 26-36.

3. Ltr to Bell, May 22, 1895; *Zenshū* XX, 209.

4. "The Origins of My Pacifism" (*Yo ga Hisenronsha to Narishi Yurai* 余が非戦論者となりし由来), *Seisho no Kenkyū*, 1904); *Zenshū* XIV, 356.

news of the Japanese victory over the Russian Navy in February, 1904, and wrote one of his pacifist friends:

Did this naval victory at Port Arthur upset your newly acquired peace-principle? I hope not... my old patriotism took mastery over me today as I read of the magnificent victory over the Russian navy, and I gave three loud 'Teikoku manzai' (Long live the Empire! 帝国万歳) to be heard throughout all my neighborhood. An inconsistent man, am I!

But he wanted to do more. Aware that conscientious pacifism appeared like malingering, he hoped to answer the jeers of his critics, particularly Tetsujirō Inoue. He wrote in the *Kobe Chronicle* defending Japan's position as civilizer of the continent.² To his own people in *Seisho no Kenkyū* his policy changed considerably. He started by urging that pacifists do all in their power to ease the lot of families who had suffered from the war. Otherwise pacifists could do nothing more than look forward to the day when they might work to prevent war.³ Two months later in an article entitled "The Lesson of Passive Resistance" he explained that since war had already broken out, passive resistance was not feasible. Sometime in the future one nation would nationally offer itself as an experiment and then peace would come as other nations joined in.⁴

By October—five months later—he was no longer so sanguine. Young men eligible for service who evaded it, though with the best of intentions, were actually increasing the risk that someone not a pacifist might die in their places. Pacifists were exposed to the cry of cowardice. More important, the death in battle of a man not philosophically opposed to war, although tragic, was not comparable as a sacrifice to the death of one whose life had been consecrated to pacifism. Evil can be overcome only by good deeds. If this is true, war can be ended finally only by the death in battle of large numbers of pacifists. Each death repays man's sin by so much.⁵ This solved pragmatically and for the rest of the war the question of the pacifist's relation to his government and fellow citizens, for outwardly his activity resembled that of anyone else. Whether it was more successful as a means of bringing peace than other theories of pacifism is hard to say.

Uchimura's fourth and final pacifist position was quite different. It developed as the first rumblings of World War I were starting. None of men's actions can ever bring peace. Statesmen treat the disease only superficially, for they consider war as a political or economic problem. But morals and religion, not politics or economics, are the really basic factors in peace. God alone can avail here, and He will end war by sending His son to earth a second time. Until then man should support pacifism but his activity alone is not sufficient.⁶ During the World War Uchimura wrote several more articles on

1. Ltr to Yamagata Isoo, Feb. 11, 1904; *Zenshū* XX, 414. (Original in English).

2. "Foreign Policy of Japan Historically Considered" *Kobe Chronicle*, March 3, 1904. *Zenshū* XVI, 326.

3. "The Attitude of pacifists in Time of War," (*Senji ni okeru Hisenshugisha no Taido* 戦時における非戦主義者の態度), (April, 1904); *Zenshū* XIV, 328-35.

4. (*Muteikōshugi no Kyōkun* 無抵抗主義の教訓), (May, 1904); *Zenshū* XIV, 336-44.

5. "The Death of a Pacifist in Battle" (*Hisenshugisha no Senshi* 非戦主義者の戦死), (Oct., 1904): *Zenshū* XIV, 363-5.

6. "How Will World Peace Be Achieved?" (*Sekai no Heiwa wa Ika ni shite Kitaru ya* 世界平和は如何にして来る乎), (Sept., 1911); *Zenshū* XIV, 418-24.

pacism but they did not differ substantially in their predictions about lasting peace. The problem of peace along with all the other problems of the world would be finally solved only when Christ came again.

Japanese participation in war strained Uchimura's twin loyalties. Christian principles forced him to renounce war. But as a Japanese he felt bound to support his country's position before foreign detractors. And as a samurai he was plagued by the thought that pacifist idealism would be called cowardice. These divergent forces were united by the Doctrine of the Second Coming. No man, even a convinced Christian, could have the wisdom to end war. Only Christ himself could do that. Later the vision of the Western World consuming itself in the First World War forced Uchimura to develop this thesis more fully and to preach it all over Japan.

These in bare outline are the stages of Uchimura's thinking on war. Taken by themselves, out of context and in the light of world history over the last forty years, the ideas may seem quaintly unrealistic. Further study of what others concerned with the problem of pacifism at the same time were saying, however, will, in my opinion, show that for a man of his time and basic philosophy Uchimura's thinking was quite advanced. Such study will also demonstrate that the shifts in Uchimura's thinking about war accompanied and were in part based on two characteristics of his thinking in general. The first was an interest in history and an idealistic view of history that the affairs of this world were largely determined by a superhuman logic. Uchimura apparently came into contact with this sort of thought in Amherst when he studied late nineteenth-century Western European theories of the advancement of civilization. The second characteristic of Uchimura's thinking was a deepening appreciation of the Bible and a conviction of the imminence of God in world history. Thus it was not at all strange that as the problem of war more and more mocked man's ability to cope with it, Uchimura became increasingly convinced that God's direct intervention in the affairs of man offered the only solution.

"One of the most trenchant examinations of the general History of Christianity was made by the Dutchman Heering in his book, *The Fall of Christianity*. His theme is that the Christian Church which forsook the purposes of its Lord and the peaceful example of the Apostolic era did in fact fall from Grace. When Constantine utilised the nails from the true Cross presented to him on his Baptism as bits for the accoutrements of his warhorses he wittingly or unwittingly set in train a series of events which has both destroyed the basic unity of Christistianity and fatally impaired its moral dynamic. In short, Christianity stood or fell by its attitude to violence. It made its choice and it fell."

Donald Soper, *Peace News*, July 25, 1958

The full story of the struggle of Japanese Christians during the Pacific War has yet to be recorded in detail. Here a graduate student using material assembled by the Fellowship of Reconciliation attempts to sketch the story of Christian resistance in the face of a nation at war... a story of heroic testimony and courageous action.

The Japanese Christian Conscience During the Pacific War

YASUYUKI OWADA

Christian pacifists in Japan during World War II faced a two-fold difficulty. The first was to maintain their Christian dedication to peace in face of the accelerated national mobilization of spiritual and material life for the prosecution of the "divine war" for the Greater East Asia Co-Prosperity Sphere, a struggle that became especially acute after Pearl Harbor. This was closely akin to the problem of maintaining loyalty to the one Christian God over against the enforced worship of the Emperor as the living god of the nation. The second difficulty was the trend of the Christian movement in Japan to cooperate positively with the war-time government as it increased its control over the churches to the point of forcing "evangelical missions" to serve as another agency to propagate government policy.

Thus the *Nihon Kirisuto Kyodan* (the United Church of Christ), which was called into existence by the governmental pressure upon Christian activities, as well as by a cry for a united front on the part of the smaller denominations for survival, had put itself in a position to urge the churches to cooperate with the national program of spiritual mobilization for the prosecution of the war. A platform slogan issued by the Council in early 1942 "ordered" the affiliated churches to outline their programs with a view "to enhance the national conviction of Japan's sure victory, to inculcate in the minds of the people moral justification of the Great War, and to encourage prayer meetings on the Taisho Hotai-bi¹ for speedy victory."² *In order to survive under the totalitarian control of the state, the churches found it necessary to "nationalize" their doctrines and programs by stripping off western color and subjecting themselves to sheer compromises with Shintoism, the official religion of the nation, with its mythological Emperor worship.*

The Mukyokai and the Holiness Churches

Against this dominant tendency both inside and outside the church to muster every aspect of life for the prosecution of the war, and to seize upon every thought or act in

-
1. The 8th day of a month observed as a national day in commemoration of the declaration of war prescript of December 8, 1941.
 2. *Kessen Taisei-ka Kirisuto Kyokai Jissen Yoko*, 1941.

accord with national policy, a Christian conscience within the nation nevertheless survived throughout the war. In order to obtain a proper perspective on the experiences of pacifists and other dissenters who suffered the overt persecution of the government, one should note that it was the members of two "denominations" in particular who offered active resistance to the war. These were the *Mukyokai* group and the Holiness Church. This is not to minimize the importance of individual Christians from other denominations, many of whom likewise bravely stood against the secular powers. In fact, the experiences of some pastors of the *Kyodan* churches¹ and of the Salvation Army², as well as of individuals like Toyohiko Kagawa³, dare not be omitted from a full history of the Protestant churches during the war. Nevertheless, for reasons that shall become evident, the persecution inflicted on members of the *Mukyokai* movement and of the Holiness churches was more severe.

In the first place, laymen as well as leaders of the *Mukyokai* were under the strong influence of Kanzo Uchimura's personality and thought, even though he had been dead for more than ten years before the Pacific War broke out. Faced with crisis, *Mukyokai* adherents looked to his pacifism with great fervor, as they reached out for spiritual support and assurance. Sensaku Asami, a lay evangelist in Hokkaido of some seventy years of age, who suffered extremely harsh treatment during an eight-month imprisonment in 1943-4, wrote:

In such a situation of loneliness (being discarded by neighbors and even by fellow Christians because of his pacifism) I was greatly encouraged as if I had found millions of allies on my side as I read articles on Christian pacifism that appeared in Uchimura's *Seisho no Kenkyu*.⁴

In spite of the changes in Uchimura's attitude toward war, his followers found in him an unequivocal and genuine patriotic love for Japan, inseparably related to his understanding of war and peace. A synthesis of Christian love for peace and love for the country was required of Christians if they were to cope with ultra-nationalists. *True patriotism must fight against loyalty to the country*. To save the nation from falling into the hands of warmongers, true patriots were to pay much sacrifice which would finally "yield the peaceful fruit of righteousness."⁵

Thus Takeyoshi Fujisawa, another *Mukyokai* evangelist, in Yonago, writes, recalling his experiences of late 1930's:

Following the late Kanzo Uchimura's teaching I accepted a call to dedicate myself to Japanese *Mukyokai* Christian evangelism (*Nihon-teki Kirisuto-kyo Dendo*)... In such a way the government oppressed our freedom of speech and action... It should be noted, however, that through their

1. Reference is made here especially to Rinzo Onomura, a Hokkaido pastor, and Shiro Shimogoshi of Osaka, who were placed under police detention.
2. During the July-August, 1940, incident, the leaders were interrogated suspiciously regarding their relations to their British headquarters.
3. On various occasions between 1940 and 1944 he underwent police examination and custody because of his pacifism.
4. S. Asami, *Sho Fujika*, 1952, p. 8.
5. Heb. 12:11.

attempt to persecute us they had come to better knowledge of the nature of our faith, morality, loyalty to the country and, above all, the incomparably Japanese (*Nihon-teki*) *Mukyokai* Christianity founded by Kanzo Uchimura.¹

So it seems clear that one of the reasons why we find more active resistance among *Mukyokai* Christians is to be found in Uchimura's strong personal leadership and his thinking as he stimulated his followers' growing patriotism for the country fused with Christian love for peace.

Another possible reason related to the preceding discussion has to do with the nature of *Mukyokai* itself. The fact that *Mukyokai* people were free from any organizational structure or centralized channels through which evangelism plans and programs would be directed, made them responsible for their own actions. And perhaps such circumstances must have put them in a better position to testify to their Christian faith in peace with much fidelity, enthusiasm and freedom as compared with other denominational churches which had to be concerned in the first place with administrative and organizational responsibilities. In any event pacifist testimonies during the war were more a matter of individual effort than of unified or group action.

In the third place, from a doctrinal point of view, *Mukyokai*, and more especially the Holiness Church, suffered severe, unscrupulous examinations of the authorities. As later discussion will reveal in more detail, the point of collision lay in the contradiction between the church doctrine of the Second Advent, characterizing the theology of Holiness Church, and the official dogma of the Emperor's divine nature, to which absolute spiritual as well as political sovereignty was attributed.

The Points of Conflict

The factors characterizing Japanese Christian pacifists' efforts will be more clearly seen as we shift attention to some specific points on which pacifists found themselves in conflict with the general trend of the nation. First to be noted in this connection is their view on war, which presents a complex of various motives hard to analyze. On the one hand they advocated outright renunciation of any war.

Should millions stand for engaging in war or should my own people hate me and my Christian brothers persecute me, I was firmly determined to adhere to pacifism, believing in Jesus and his life of non-resistance²

Sukeyoshi Suzuki of Yamagata, who was kept in custody for eight months in 1944 by the local secret police on suspicion of violating the Anti-Subversive Ordinance, tells as he recalls his experience at the time, "I candidly told the public prosecutor and the policeman in charge how happy I was to be able to testify in public to the good news of Jesus Christ and to refuse the war for its unrighteousness."³

Renunciation of war as such based on the New Testament teaching was, however,

1. T. Fujisawa, "Christian Peace Testimonies During the Last War," in *Yuwa*, 72, March-April 1958, p. 3.
2. Asami, *op. cit.*, pp.
3. S. Suzuki, "Christian Peace Testimonies During the Last War," in *Yuwa*, 71, February 1958, p. 3.

not the whole aspect of their resistance. For as it had once occurred to the mind of Uchimura, in the process of Japan's efforts to gain an independent and important role in the world as a growing nation, they seemed tempted to conceive that there were righteous as well as unrighteous wars. Furthermore from the circumstances of the time they could claim in one way or another that Japan's motives were unjust, predicting at the same time that the war being fought out of unrighteousness would result in disaster to Japan's future. Thus Suzuki, writing his answer to the police at the time of inquisition, stated:

As for the cause of the Pacific War, I understand it as follows: throughout American history there has been a small but strongly righteous group of people, inheriting Puritanism, who have fought against the dominating secular materialism...The China Incident gave the group a chance to raise its voice and awaken the moral life of the nation as a whole...This resulted in the economic blockade and then the war. Hence in my moral judgment, I have concluded that Japan will lose the war. This judgment of mine was not disturbed even at the initial stage of the war when Japan was winning a seeming victory.¹

It should be remembered that this tragic prediction of Japan's future did not mean disloyalty to the country. A fine example of this may be found in a most provocative and fatal statement of Tadao Yanaibara, a leading member of *Mukyokai*, who was forced to resign from his professorship at Tokyo Imperial University because of the treasonable tone of the statement:

In this world of falsehood, today is the day when we are to toll the death knell for Japan's ideals which we so much love *or*, to liquidate Japan which has lost her ideals...If you do understand me, please destroy this country so that her true ideals may live.²

When Yanaibara's private organ *Gashin* had met frequent suppressions by the police, he wrote a letter of protest to the Superintendent-General of the Tokyo Police Board with these strong words:

National power consists of military, economic, spiritual and moral powers. Intelligent people today have come to realize an urgent need of strengthening moral sense of the individuals of our nation which would in turn enhance the sense of responsibility in public and private life. *Gashin* is exactly intended to cultivate the right kind of faith in the minds of the people, to stimulate their spiritual power and to have them hold firm morality...*Gashin*, though published on a small scale, is the conscience of the nation, a pillar of the country. To abolish *Gashin* would mean to turn over the conscience of the people and to take away the national pillar. *Gashin* stands by the power of God. Then what good would it bring to the country to let it fall...Should the authorities enforce the suppression, I could only say that they then do not care for the truly crucial matter of the country.³

A second and more important reason for the authorities' attempt to check Christian pacifist activities was a conflict over the doctrine of the Second Advent *Versus* the Emperor's sovereignty, and Christian faith in one God, the Lord, versus the enforced practice of

1. Suzuki, *ibid.*, pp. 3-4.

2. T. Yanaibara, quoted in *Watakushi no Ayunde Kita Michi*, 1958, p. 48. (Italics are mine.)

3. Yanaibara, *ibid.*, pp. 124-5.

ancestral worship leading to acceptance of Amaterasu Omikami as a national deity. How serious these conflicts were to the martyrs during police examinations and in court is reported by Suzuki and Asami, and by Koitsu Nakayama, then a Holiness church pastor.

"It seemed that the public prosecutor was trying hard," writes Suzuki, "to make my belief in the second coming of Christ constitute a crime of treason by regarding Christ as another man superior to the Emperor. Therefore I insisted that Christ is God and that to put Christ-God up above the Emperor would not in itself mean disloyalty to the latter."¹

Asami, at his first trial in 1944, was sentenced to a three-year imprisonment, but later he appealed to the Supreme Court, which in the early summer of 1945 found him not guilty. In connection with the government attitude toward the doctrine of the Second Advent, the writ of Supreme Court decision merits our special attention. It denies, first, evidence that the accused advocated the earthly rule of Christ at his second coming in place of the Emperor's sovereign rule. It further goes on to say:

Although there is room for argument that there must be some understanding on the part of the accused with respect to the relationship between the national sovereign powers of the several states and Christ's authority when he comes to the earth, man's belief is intuitive in nature . . . and not subject to purely intellectual understanding. Therefore, . . . it would be a mistake to blame the accused for his insufficient explanation of his own thought.²

Before the above verdict was passed in Tokyo, Nakayama had been tried in Nagoya for very much the same reason. In his letter to the writer Nakayama reports that ultra-nationalists had not only regarded the doctrine as violating the sacred nature of the Emperor, but "the authorities were of the opinion that advocating the doctrine constituted high treason by dishonoring the state and further, by resorting to revolution." What awaited the pastor after eleven months of inquisition, during which he refused to change his faith and bow his head before a paper-made amulet from the Ise Shrine, was a sentence of three-year imprisonment "at a court trial which did not allow any observer." In this way at least 41 ordained ministers of the Holiness Church were found guilty in 1942.

A Remnant

A majority of Christians in Japan were more concerned with self-survival in the midst of a stream gathering every force of life into one direction, namely the war, for they were not ready to withstand the temptation to compromise their position as Christians. To be sure their difficulty was a most severe and unusual one. But what we learn from their history is that Christianity, after ninety years' mission, had not yet taken sufficiently strong root in the land of Japan. Under such circumstances a sense of high respect and appreciation is due to a small "remnant" who gladly bore the cross of persecution by standing firmly on what they believed. Whether one calls himself a pacifist or not, facing a greater crisis today as a result of competing self-pride and righteousness of the individual nations, one must be resolved that their past martyrdom shall not have been in vain.

1. Suzuki, *op. cit.*, p. 4.

2. Quoted in Asami, *op. cit.*, pp. 67 seq.

JCQ herewith presents two similar articles that survey the expressions of Christian groups on the use of nuclear weapons. The first provides the world-wide setting and the second singles out the NCC in Japan. Both are vitally related to an understanding of the present concern of many Japanese Christians for peace, and specifically about nuclear weapons.

The Church and Nuclear Weapons Tests

ALBERT W. HUSTON

Recent years have seen a phenomenal increase in public interest in the testing of nuclear weapons. The statements of scientists, philosophers and politicians have awakened a sober concern among people around the world. The appeals of men like Albert Schweitzer, the warnings of groups of scientists, and the resolutions of mass peace conferences have brought this problem to the attention of the common man as well as the expert.

But in the heat of the controversy many Christians have been so absorbed with the debate between "experts" that they have scarcely been aware that the Church too has had something to say on the issue. It is the purpose of this article to bring to light some of these statements. Except where an introductory comment may be called for, I shall neither elaborate on nor evaluate them. The effort has been made simply to select representative statements and summaries so that the reader may consider and evaluate them as they speak for themselves.

The concern out of which these statements arise was well summarized by the Executive Committee of the Commission of the Churches on International Affairs (CCIA) of the World Council of Churches in August, 1957:

The peoples of the world have been visited by a new fear. They are moved, indeed deeply alarmed, by current tests of nuclear weapons. These to them appear to be a portent or shadow of world conflict. At the very least, these tests seem to them to carry a potential and grave menace to health.

The hazards to health from nuclear experiments must be taken seriously. All people are affected in some degree by radioactive fallout. More important is the effect upon generations yet unborn. The degree of damage may thus far be comparatively small, but uncertainty itself gives rise to genuine anxiety

We must point out that this world-wide concern in which we share has deeper roots. Tests are taken to be a visible sign of preparations for atomic warfare. Vast areas could be depopulated by the powers of destruction now available and the dangers of fallout be multiplied a thousandfold. The main concern must always be the prevention of war itself, for the evil of war is an offense to the spiritual nature of man¹

As the WCC itself states, "Beginning with the stepping up of the atomic armaments race and the start of development of hydrogen bombs, the World Council of Churches has

1. World Council of Churches, The Executive Committee of the Commission of the Churches on International Affairs, meeting at New Haven, Connecticut, August, 1957.

shown its deep concern in this whole field."² It has done this in a number of statements, some of which follow.

In 1956, the following two statements were made:

It is of urgent importance that experimental tests of nuclear weapons should be discontinued under international agreement as soon as possible...³

Mankind is fearful of actual or potential danger from experimental tests of nuclear weapons. We call upon the churches to appeal to their governments and the United Nations to negotiate such an agreement for the discontinuance or limitation and control of these tests as to end any such danger. Provision must be made to safeguard both the health of the people and the security of the nations. In order that human resources may be directed towards constructive ends, the churches should continue insistently to press for an adequate system of disarmament and a peaceful settlement of the unresolved issues which confront the world.⁴

In August of last year the Central Committee of WCC had this to say:

The Central Committee reaffirms the conviction expressed at its Toronto meeting in 1950 that "such methods of modern warfare as the use of atomic and bacteriological weapons and obliteration bombing involve force and destruction of life on so terrible a scale as to imperil the very basis on which law and civilization can exist". The condemnation of such methods finds broader support in the fact that total war, in the sense of warfare without any limitation in the methods employed, is universally in conflict with the conscience of mankind. We also believe that the use of such methods of warfare inevitably involves spiritual degradation for any nation that uses them.

We are bound to ask whether any nation is justified in continuing the testing of nuclear weapons while the magnitude of the dangers is so little known and while effective means of protection against these dangers are lacking. We must ask further whether any nation is justified in deciding on its own responsibility to conduct such tests, when the people of other nations in all parts of the world who have not agreed may have to bear the consequences. Therefore, we call upon each nation conducting tests to give full recognition to this moral responsibility as well as to considerations of national defense and international security.

Nothing less than the abolition of war itself should be the goal of the nations and their leaders and of all citizens...

We know that a comprehensive program for disarmament must proceed by stages and we realize how much depends upon the deepening of confidence between the nations. But we urge that as a first step governments conducting tests should forego them, at least for a trial period, either together, or individually, in the hope that the others will do the same, a new confidence be born, and foundations be laid for reliable agreements.⁵

This statement by the Central Committee, plus that by the CCIA, was given in its entirety to each delegate of the United Nations and was adopted and passed on by many members of the World Council of Churches to their respective governments.

On a national level a number of national Christian councils have also voiced the sentiment of their constituencies. The first of these to express a strong condemnation of nuclear tests was the NCC of Japan:

The current test explosions of hydrogen bombs at Bikini Lagoon unfortunately gravely injured Japanese fishermen and caused and continue to cause enormous economic losses.

2. World Council of Churches, Central Committee, meeting at New Haven, Connecticut, August, 1957.
3. World Council of Churches, the Executive Committee of the Commission of the Churches on International Affairs meeting at Herrenalb, Germany, July, 1956.
4. World Council of Churches, Central Committee, meeting at Galyateto, Hungary, August, 1956.
5. *op. cit.*, WCC Central Committee, 1957.

They have dealt a severe blow both economic and psychological to the entire nation and give great apprehension with regard to the dreadful power of atomic energy and its catastrophic threat to the welfare of the entire world.

We therefore urge that all possible measures be taken to prevent the recurrence of such a calamity and we . . . also solicit the cooperation of fellow Christians in all countries through the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council.⁶ (See article by Kaname Tsukahara in this issue.)

This was again unanimously reiterated by the NCC in March of 1957 and an appeal was sent "to all Christian groups at home and abroad to be firmly united in order to attain the realization of this goal."⁷

In response, the British Council of Churches, in April of the same year, passed the following resolution:

We assure the National Christian Council of Japan of the profound concern felt by Christian people in Britain at the continuing experimental explosions of nuclear weapons, and at the grave danger which they involve, by the increase of world radiation, for humanity as a whole.

We deplore the decision of Her Majesty's Government to carry out a number of nuclear test explosions in the megaton range, in the near future.

We appeal to Her Majesty's Government, and to the Governments of the USA and the USSR, to make a new and determined effort to secure a general nuclear control agreement before the end of 1957, and in the meantime jointly to pledge themselves to refrain from any further tests of hydrogen bombs; and

We urge the sub-committee of the United Nations Disarmament Commission now sitting in London to use its utmost efforts to reach an agreement on the prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control, such as would safeguard the security of all nations, together with the drastic reduction of all other armaments.⁸

In addition, the Free Church Federal Council of Great Britain also urged "... Her Majesty's Government to abandon the proposed nuclear explosion on Christmas Island, and call on all nations concerned to devote their research to the peaceful use of nuclear energy."⁹

The Assembly of the Congregational Union of Scotland also declared itself "profoundly ashamed that Her Majesty's Government has exploded a nuclear weapon in the megaton range in the Pacific." It went on further to say "that such tests cannot be supported by the Church of Jesus Christ," and recommended an end to the series which was then in process at Christmas Island.¹⁰

From the United States have come a large number of statements, both from the National Council of Churches and from individual denominations. The following is part of the policy statement of the General Board of the NCC, adopted on June 4th, 1958, by a vote of 57 to 2. "We favor the control and limitation of all nuclear tests by international agreement with a system of international inspection and safeguards under the United Na-

6. National Christian Council of Japan, Executive Committee, April, 1954.

7. National Christian Council of Japan, Executive Committee, March, 1957.

8. British Council of Churches, meeting at London, April, 1957.

9. Free Church Federal Council of Great Britain meeting in Bristol, March, 1957.

10. Assembly of the Congregational Union of Scotland, April, 1957.

tions as one step toward more fundamental disarmament negotiations. We feel that besides reactions to propaganda, there has been a genuine concern and uneasiness of conscience in the world for the sake of mankind because of continued testing of nuclear weapons. We support government policies seeking negotiations for adequate control and limitation in such matters."¹¹

This from the American Baptist Convention on June 22nd, 1956: "We urge that the United States Government stop hydrogen bomb testing because of:

- a. The harm it does to our missionary enterprise.
- b. The damage resulting to the Japanese economy.
- c. The adverse effect on our relations with Asiatic nations (the Japanese Diet unanimously requested the United States to give up recent tests.)
- d. The possible long-range danger to the human race."¹²

This from the Augustana Lutheran Church meeting at Omaha, Nebraska, in June, 1957: "That we urge the government of the United States to exert all possible influence among the nations of the world to bring about the cessation of the testing of nuclear weapons which might endanger the welfare of the human race."¹³

From the Board of World Peace of the Methodist Church: "In recent months many scientists and theologians have become seriously concerned with problems of man made radiation in general and the tests of atomic weapons in particular. Many geneticists speak gravely of the birth rights of future generations. We urge churchmen to heed the findings of the international committee of scientists created by the United Nations to study and report upon the nature and dangers of atomic radiation.

We agree with the Central Committee of the World Council of Churches that atomic tests should cease under international agreement, but that if such agreement cannot be obtained, Christians should urge their governments to take a risk for the sake of human welfare and world peace by foregoing tests for a period, in the hope that others will do the same and a new confidence be born."¹⁴

From the Church of the Brethren:

We would add our voice to the appeal of thousands of scientists, churchmen, and humanitarian leaders urging our government not only to end its testing program but to take the initiative in securing similar agreements by Great Britain and the Soviet Union. The perils of continued manufacture and testing of nuclear weapons rest not only in physical danger to ourselves and our descendants but also in our relations with other nations, especially those in the Pacific area. We discern a peril to our foreign mission efforts if our nation continues to disregard the frequent appeals that have come from smaller countries around the world. Even more alarming is the peril to our own souls if we stand quietly by without protest while ever larger and more lethal weapons are designed, manufactured and tested."¹⁵

In both East and West Germany vigorous discussion has been carried on in regards

11. National Council of Churches of Christ in the U.S.A., General Board, meeting at Minneapolis, Minnesota, June, 1958.

12. American Baptist Convention, meeting at Seattle, Washington, June, 1956.

13. Augustana Lutheran Church, Omaha Synod, meeting at Omaha, Nebraska, June, 1957.

14. Methodist Church, Board of World Peace, Chicago, Illinois, November, 1957.

15. Church of the Brethren, Annual Conference, meeting at Richmond, Virginia, June, 1957.

to the testing and use of atomic bombs, particularly since the proposed introductions of atomic weapons into the West German army. As a result statements have been issued by the Evangelical Church of the Palatinate, the Methodist Church in South-West Germany, the Evangelical Church of Anhalt (DDR), the Church of Berlin-Brandenburg and the Evangelical Lutheran Church of Oldenburg, among others. Both the East and West German governments have been presented copies of the August, 1957, World Council of Churches statement. Protestant and Catholic women's organizations have issued appeals to the women of the world demanding the cessation of nuclear bomb tests as well as presenting their concerns for disarmament.

Sentiment on the issue has also been expressed by Christians in Communist countries. The following words are taken from the message of a Christian peace conference under the auspices of the Ecumenical Council of Churches in Czechoslovakia held in June of this year, having delegates from most of the churches in Eastern Europe.

Therefore all who wish to obey His commandment of love and truly belong to Him are called to serve with all their strength in order that all men, believers and unbelievers, may have life.

This ancient mission of God's people stands all the more urgently before us when we reflect on the terrible possibilities of destruction—yes, the very annihilation of the entire human race—which have been opened up by nuclear weapons . . . To toy with the idea of atomic war and to prepare for it, therefore, is rebellion against God and a crime against the life of mankind for which Jesus Christ died and rose from the dead . . .

In view of the mortal danger threatening mankind today, let us stand out and ask our governments for the establishment of an atom-free zone in order to relax today's tension, for a ban on tests of atomic weapons, for the outlawing and destruction of atomic weapons, and for early meetings of statesmen at the highest level to solve world problems.¹⁶

It must be said, however, that though many of the statements presented here would suggest a predominance of feeling for the immediate and unilateral cessation of nuclear bomb tests, this is not the case in many circles. For example, at the 170th General Assembly of the United Presbyterian Church, U.S.A., a resolution asking the U.S. Government to "stop now" the testing of nuclear weapons was defeated by a vote of 516 to 480. Instead a statement was finally approved, calling for disarmament "by pursuing patiently and persistently every opportunity for realistic negotiation toward this end, not with the assurance that our civilization will thus be saved, but in order that we may be obedient to God who calls us to pray and to work for the things that make for peace."¹⁷ The resolution of the British Council of Churches passed unanimously except for the clause deploring the government's decision to carry out bomb tests at Christmas Island. The failure of many denominations and Christian organizations even to voice concern on the issue is a partial indication of their attitude. Such statements are conspicuously lacking among the "fundamentalist" groups. As one such minister said, there is concern on the part of some over such tests, but the majority consider them a necessary evil in the

16. Ecumenical Council of Churches in Czechoslovakia, Christian Peace Conference, June, 1958.

17. United Presbyterian Church, U.S.A., 170th General Assembly, meeting at Pittsburgh, Pennsylvania, June, 1958.

defense of the western world, which is "the bastion of Christianity." This is the sentiment of many "non-fundamentalist" groups as well.

Whether for or against immediate cessation, most groups have stipulated the need for a much broader approach than the mere ending of tests. As the World Council of Churches has said, "We recognize that the question of stopping the testing of nuclear weapons has to be considered in the wide context which is set out in the CCIA statement."¹⁸

Although there is a lack of unanimity on the matter of just when and why and how nuclear tests should be stopped, there is near unanimity of concern — a unanimity which supercedes national, cultural and political boundaries, and finds its base in the very nature and mission of the Church.

18. *op. cit.* WCC Central Committee, 1957.

The NCC in Japan and the Nuclear Tests

From a Report by *KANAME TSUKAHARA*

(We include here extracts from a complete report by Mr. Tsukahara, which for lack of space could not be included in full. While the documents included have all been published elsewhere previously, they are a necessary part of the picture this issue of *JCQ* is endeavoring to present.)

Since 1950 the National Christian Council in Japan has periodically addressed itself to problems of peace, rearmament and nuclear weapons. Various declarations were issued, usually when major problems have arisen such as the writing of the peace treaty in 1951 or the Bikini tests in 1954. In other instances there were exchanges with persons or organizations abroad such as John Foster Dulles prior to the signing of the peace treaty or with various officials of the World Council of Churches and related bodies.

The few excerpts which follow serve to illustrate the thinking which lay back of these several efforts. A resolution passed in March, 1950, and entitled, "Resolution Concerning the Establishment of Lasting Peace," stated in part:

We Christians, upholding the Gospel of our Lord Jesus Christ, firmly believe that war is a crime and that armaments should also be abolished because of the likelihood of inducing war... Based on this belief and striving hard with all the united might of our constituent churches and Christian bodies in this country, we adopt the following items which, we believe, will contribute to the firm establishment of eternal peace in the world:

1) In view of the fact that the articles concerning peace in our Constitution express the fundamental privilege of establishing eternal peace in the world, we call attention and appeal to our people while continuing our study, to uphold them as the permanent national policy.

2) Although the peace of the world is the inmost craving of the souls of man, it is impossible to realize it without the cooperation of the various countries of the world. We desire disarmament and the adoption of peaceful means of negotiation in settling the problems of international disputes...

A statement was drawn up in early 1951 for presentation to Mr. Dulles, who was then working on the peace treaty. We quote in part:

Now that very important policies concerning the future destiny of our nation are going to be determined, we Christians in Japan who bear the mission to Christianize this nation, naturally are greatly concerned for the peace treaty. The Commission on International Affairs of the National Christian Council of Japan wishes to establish the closest relationship with similar Commissions set up under the joint sponsorship of the International Missionary Council and the World Council of Churches.

We also desire to keep in close contact with the offices of the United Nations, in order to deal with various problems at home and abroad, and to render every possible service for the peace of the world . . .

Following the Bikini incident in 1954 the Executive Committee of the National Christian Council drew up an appeal which states in part:

The current test explosion of hydrogen bombs at the Bikini lagoon, unfortunately gravely injured Japanese fishermen and caused and continue to cause enormous economic losses. They have dealt a severe blow, both economic and psychological, to the entire nation, and arouse great apprehension regarding the dreadful power of atomic energy and its catastrophic threat to the welfare of the entire world.

We therefore urge that all possible measures be taken to prevent the recurrence of such a calamity, and we appeal to all American churches through the National Council of Churches in the United States of America for redoubled efforts for the realization of international control of atomic energy and its use exclusively for peaceful purpose . . .

This appeal brought a warm response from Dr. Walter Van Kirk of the NCC in the United States and Dr. Wallace C. Merwin of the Division of Foreign Missions, expressing sympathy and regret for the incident and pledging support in prayers and to efforts "being made through the United Nations for universal disarmament." Replies were received from a number of other national councils abroad. Some of these were published in the April 15 and May 15, 1954 issues, of *Kyocho Jiho* (NCC Bulletin).

Later in the same year, the NCC sent a book of 33,000 signatures of Japanese youth to the assembly of the World Council of Churches at Evanston. Presented there by Dr. Kozaki, the NCC moderator, to the Churches' Commission on International Affairs, this petition urged that "the WCC should appeal to the governments of all countries to make an utmost effort to obtain the abolition of atomic weapons . . . the renunciation of war and the establishment of peace". According to *Kyocho Jiho*, this resolution was adopted by the CCIA, Aug. 31, 1954.

Subsequent weapons tests brought further appeals, which in time became more brief. Before the 1957 tests began, another message was sent abroad, which stated, after reference to previous action by the Council:

The 10th Annual Meeting of the National Christian Council of Japan resolves unanimously to request again the cessation of atom and hydrogen bombs experiments, and to appeal to all Christian groups at home and abroad to be firmly united in order to realize this goal.

This appeal brought a reply from English churchmen, which was of considerable interest. Some months later, when President Matsushita of Rikkyo University was sent to England by Prime Minister Kishi to appeal against the Christmas Island tests, the churches through the council endorsed his undertaking.

In a world too ready to put aside as "impractical" the simple peaceful demands of the Gospel, the Fellowship of Reconciliation has struggled in many lands to keep the witness of the Gospel alive. At times accused of by-passing the church or of promoting Gandhian principles, it has steadily pursued the conviction that the Gospel always means reconciliation rather than acquiescence to violence. Here the full-time executive officer of the FOR in Japan tells the story of their work here.

The Japanese Fellowship of Reconciliation (*FOR*)

—The First Ten Years (1948-58)—

PAUL M. SEKIYA

The Fellowship of Reconciliation (*FOR*) was first organized in England in 1914 at the outbreak of World War I. It consisted of conscientious objectors and people who as Christians took a stand against war. Shortly afterwards a handful of Japanese Christians and a small number of missionaries from abroad who shared the interest in Christian pacifism, met in Kamakura and organized an informal group, which continued to meet occasionally. But it was not until 1926 that the Japanese *FOR* was formally organized under the name *YUWAKAI* (Literally Society of Friendly Harmony) with Rev. Michio Kozaki as Chairman, Katsuo Takenaka and Rev. T.D. Walser as Secretary-Treasurers, and Gilbert Bowles and Yuri Watanabe as standing committee members.

After the outbreak of the Manchurian Incident in 1931, militarism in Japan became dominant, and things became increasingly difficult for the peace movement. When the leaders of the *FOR* called on Premier Saitō and War Minister Araki, they were received with courtesy by the Ministers, but meanwhile militarism was growing more and more violent both in Japan and in Manchuria.

In 1944, the year before the collapse of Japanese militarism, the *FOR* in Japan was suppressed together with other peace organizations, an order having been issued from the military authority for their dissolution.

In the spring of 1948, on the occasion of the visit to Japan of Harry Silcock, a British Quaker, half a dozen Japanese Christians met and laid the basis for reestablishing the peace group. In the following year a strong impetus for the resuscitation of the *FOR* in Japan was afforded by the visit of John Nevin Sayre, then Chairman of the International *FOR*, and his wife Kathleen. Iwao Ayusawa was elected Chairman; Mrs. Tomi Kora, Vice-Chairman; Paul Sekiya, Vice-Chairman and Executive Secretary; Bunichi Kagami, Treasurer; Hideo Kagami and Hiroshi Sakamoto, Secretaries.

Statement of Principles

Despite minor variations in the phraseology, the Statement of Principles of the Japanese *FOR* is basically the same as that of the *FOR* in most other countries. The main points of the statement issued early by the Japanese *FOR* may be summarized as follows:

a) We refuse to cooperate with any international or civil war, or further any preparation for, or exercise of violence.

b) We affirm that the Love of God manifested in the life of Christ Jesus and his death on the cross should be the standard for all human conduct and afford the basic and ultimate power for peaceful settlement of disputes between individuals, classes, races or nations.

Main Activities of the Japanese *FOR*

1) *Annual Conventions*—The annual conventions,² held (regularly since 1951, are an occasion for sharing experiences in corporate worship and personal testimonials, usually held for two or three days in the mountains or at the seaside, and attended by sixty or seventy people, members, associates, families, or friends. This year the annual conference will be held at the seashore near Hayama, August 30—September 1. John Johnson, a Christian pacifist representative from New Zealand, and André Trocmé, Vice-Chairman of the International *FOR*, and Mr. and Mrs. Robert Vogel from U.S.A. are expected to attend.

2) *Monthly Meetings*—At the fifteen local chapters of the Japanese *FOR*, regular monthly meetings are held, usually with a speaker addressing the members on a given topic. These meetings are basically a religious gathering with a devotional program, although social functions usually accompany them.

3) *Seminars, Study Circles, etc.* Either for leadership training or for mutual edification, seminars or study circles are conducted, both by the National *FOR* and local chapters. Some seminars are held for two or three days, local chapters being invited to send their members.

4) *Visitations.* Visits paid by the leaders in Japan or from abroad constitute an important part of the *FOR* activities. During the ten year period, we had the benefit of inspiring contacts through the visits of eminent leaders of the peace movement overseas, e.g. Nevin and Kathleen Sayre, Douglas Steere, Gladys Walser, Harold Bozley, Alice Franklin Bryant, Georgia Harkness, and Homer Jack, Melvin Gingerich from U.S.A.; Harry Silcock, Muriel Lester, Donald Soper, and Harold Steele from U.K.; Norman Anderson from Australia; Gladys Owen from India; John Johnson from New Zealand, Bruce Burpitt from Malaya, and others. Some of these friends visited us more than once, like Muriel Lester who paid us her fourth visit this spring. She stood the strain of the packed schedule and left us filled with thankfulness for the mission which she had successfully accomplished.

1. At present there are national *FOR* organizations which are affiliated with the International *FOR* in 25 countries.

2. In the past for some years National conventions were held twice a year.

The visitations are a reciprocal feature. During 1956, Mrs. Tomiko Kora and Paul Sekiya, representing the Japanese *FOR*, attended the World Pacifist Conference in India. During 1955-56, Paul Sekiya made an extensive trip to U.S.A. and England. During the past year, Mrs. Nonomiya, who is virtually our Travelling Secretary, visited Australia and also Continental China, invited on both occasions by the Christian groups of the country concerned. Finally in the years 1948-1956, Iwao Ayusawa paid several visits to the U.S.A. England, and to Continental Europe, addressing seminars and group meetings of pacifists. We are grateful for the warm hospitality extended to us everywhere.

The visits inside the country are naturally more frequent and intensive. Mrs. Nonomiya, Paul Sekiya, and Megumu Masaike are engaged more regularly in the work of visiting areas from Hokkaidō to the extreme end of Kyūshū.

5) *Publications*—A monthly organ entitled *Yuwa*, a handy eight page paper, containing contributions of members, comments on current issues, translations of new monographs on peace published abroad, news of members' activities, etc., and occasionally pamphlets and subjects are published, although the latter have not been published in sufficient numbers to meet the actual demand.

6) *Peace Promotion Work*—The Japanese *FOR* has independently organized public lecture meetings of considerable size in Tokyo, Kyoto and other big centers whenever we had prominent pacifist leaders from abroad. We have also participated in peace promotion work jointly with other peace organizations, Christian or non-Christian, such as the World Conference against A and H bombs; the Conferences of the Movement for World Federation; the Christian Society for Peace; the Christian World Federation for Peace; the Peace Section of the *WCTU*; the Peace Committee of the Society of Friends in Japan, etc. Last year in cooperation with the three historic peace churches, a National Conference on Christian Peace Literature was held. The Japanese *FOR* assisted in the founding of *Kihei Kyo* (Christian Peace Council) which though still small, is an active Christian body to plan for and promote a concrete program for peace in this country.

Major Difficulties

The difficulties we encounter in our day-to-day work may be summarized as follows:

1) *Theological*—There are followers of the neo-orthodox theology of Reinhold Niebuhr, who criticize our Christian pacifism as being over-optimistic, ignoring or making light of the reality of Sin. It is doubtless true that few Christians in Japan accept war as good, but they have failed to find an alternative to it. The theological difficulty has to be overcome in winning Japanese church leaders to Christian pacifism.

2) *Ideological*—Those who are actively engaged in peace work are apt to be branded as "pro-Communists" or "fellow-travellers" promoting the cause of U.S.S.R. or of Communist China as against U.S.S. or U.K. In fact, it is difficult sometimes to draw a clear line of demarcation between the two opposing ideologies in actual peace work. We have to run the risk of being misunderstood, although we make constant efforts to show our non-alignment with any political ideology.

3) *Sociological*—Accustomed to implicit obedience to the dictates of the State and trained in the century-old feudalistic systems, the Japanese people find it difficult to put conscience above the dictates of the Nation. Should military conscription come one day, they will be puzzled as to whether they should abide by the man-made law of the state or their own individual conscience.

4) *Practical*—Paradoxical as it may seem, there is, because of the Peace constitution, an appalling indifference on the part of a vast number of people to the need for a definite stand for peace. Under the present Constitution they feel there is not much need for opposition to war or for conscientious objection. Had there been actual pressure of some sort from the military-minded group, there might have arisen keen interest in the FOR. This indifference arising from ignorance is indeed the major obstacle we face.

Present State and Outlook for the Future

Today the Japanese FOR has a signed membership of a little over 300.¹ Numerically this is tiny; financially it is feeble. But strong in faith and under the guidance of God, and thanks to the prayerful and generous help afforded by the International FOR, the Episcopal Peace Fellowship in U.S.A., and individual pacifist friends in Japan and abroad, the Japanese FOR has steadily borne witness to Christian Pacifism. We are thankful to note that the FOR has definitely won a recognized place in the peace movement in this country.

We are maintaining a small office space in Kanda with a telephone and a small part-time staff. Though it is costly we will continue to issue the monthly *Yuwa*, which is perhaps the only periodical of Christian pacifism published in this country. Our membership fee is only Yen 500 per year (with 50% reduction for students). To finance our work, we depend primarily on this small membership fee, but this is of course inadequate to meet our financial needs. Thus we are also dependent on voluntary contributions of members as well as of generous non-member friends.

The present officers of the Japanese FOR are: Chairman, Iwao Ayusawa; Executive Secretary, Paul M. Sekiya; Treasurer, Hideyo Seki. The office is located in Room 405, 1-6, Kanda Nishikicho, Chiyoda-ku, Tokyo.

As we enter the second ten-year period of the FOR in Japan, we look back on the past decade with deep gratitude to those who gave generously of their time and help. Despite the mounting difficulties, never weary in spirit, we look to the future with the determination to continue our efforts. Located between the two camps with hostile ideologies, Japan is in a strategic position physically as well as spiritually. We are convinced that the teaching of our Lord Jesus will provide us with the best guidance in all circumstances:

“Love your enemies and pray for those who persecute you.”

1. The membership though small in number, singularly includes a large variety of professions and trades such as college professors and students, pastors, doctors, school teachers, civil servants, businessmen, trade leaders, housewives, etc.

Many Christians who are not pacifists both desire and work for the establishment of peace. Among churchmen in Japan there is a unique organization designed as a channel of action and expression for such Christians. Differing from the FOR, yet sharing many of its aims, it is a prominent feature in the peace movement picture.

The Christian Association for Peace

YOSHIO INOUE

Translated by YOKIO NONAKA and Adapted by PAUL PEACHEY

I

The Christian Association for Peace (*Kirisutosha Heiwa no Kai*), still a relatively young organization, was established in February, 1951. The occasion for its founding needs little explanation. Less than a year earlier, the Korean War had broken out, and the battle front had moved several times up and down the 38th parallel. The people of the world were filled with anxiety that this local conflict should not develop into World War III. In Japan feeling was especially strong since we are within reach of easy attack from Korea day or night.

Meanwhile the peace treaty between the United States and Japan, which would determine the Japanese position internationally, was being worked out. Many Japanese took a gloomy view of these proceedings. In the power conflict between East and West they feared that Japan would be forced to join the Western powers. Thus Japan would become entangled in a new war which she did not wish, and in any case, Japan's alignment with the West would tend to worsen the international situation. *Out of this anxiety, and the desire to save Japan and the world from the impending crisis, various types of peace organizations were born in Japan.* The Christian Association for Peace was one of them. This association shared with others a three-fold aim, namely a fully peaceful treaty, the preservation of the peace constitution, and opposition to rearmament.

Special Aims of the CAP

In addition to these objectives, however, which made some practical collaboration with others possible, our association had some special purposes from the very outset. These had to do with the need for reflection and repentance with regard to the condition of the Protestant churches in Japan during World War II. While Japan was committing the great error of World War II, as a criminal and a breaker of international peace, there were some Christians who held out against this development for the sake of their faith. Thus not all Christians collaborated positively in the war effort. Nevertheless it must be admitted that the number of those who resisted was small. The majority of Christians were either "by-standers" or passive collaborators in the war. This position they tried to justify by

seeking refuge in the dualism between nation and church. The radical thinking of this group was that the ministry entrusted by God to the church was the proclamation of the Gospel, and that therefore the church should not participate in government programs such as the waging of war. "I am ready to die for the sake of the Gospel," one Christian leader said, "but I cannot die for the sake of peace." That was a frank expression of the Christian attitude toward the war during those days.

On this basis they could easily compromise with the authority of the government, and that without compunction of conscience. The purpose of such compromise was doubtless to save the existence of the church. But how could such a concept be right? If the Lord of the church is the Lord of the world, we must make this fact known without disguise. The church is concerned with what the nation is, and must bear a responsibility for the nation. An awakening to this fact gradually spread among Japanese Christians after the war. This awareness first arose in the church in Europe and from there came to Japan, though in weakened form. In the founding of the Christian Association for Peace there was thus a church historical motive as well as a social and actual one. This means a critical reflection on the ministry of the church in Japan today, as well as a practical program shared with others for peace.

II

On the above basis, it was inevitable that our association should develop a dual function. In the first place our association has expressed conviction on social issues, both domestic and international, as they have arisen. Our direct purpose, of course, is to protest war, but nowadays all national and international programs are related to the problem of war. For example, the questions of a peace agreement with the new China, the general elections, and education all are related to the program for war.

Our association has thus protested against all steps toward war and has acted with other peace movements. At the present time we protest against nuclear bombs and render aid to the A-bomb victims of Hiroshima and Nagasaki. Little need be said on behalf of the protest against nuclear bombs. With Professor Heinrich Vogel (of Berlin) the Christian must emphasize especially what a terrible sin it is before God to make, test and stockpile the tool with which to destroy mankind, whether or not it is actually used. We have pressed for the prohibition of the A-bomb at every opportunity.

The effort to help the atomic victims belongs in a sense to the general peace movement and to the social welfare program of the nation. But it must also be seen as our act of repentance for the lapse of Japanese Christians during World War II. This also must have some bearing on our protest against war. Our influence is indeed small, but one of the results of our effort has been that the United Church has made a study of these matters.

Reflection on the Church's Past

In the second place, our association has advocated the social responsibility of the church, seeking thereby to appropriate the lessons taught by World War II and to make

them known to the church in Japan. *The church in Japan has not yet gotten rid of her dualistic thinking in the relations of church and society, and our efforts along this line are often criticized by many churches as being out of line with the Gospel.* Those who so criticize feel rather that the task of the church is the formation of the church and the proclamation of the Gospel, and that the considerations raised by our association are of secondary importance. We realize, of course, that such "churchiness" is in one sense quite natural for the Japanese church, since Christians constitute less than 1% of the population. On the other hand, one must ask whether one of the reasons for this weakness of the church is not precisely such dualistic thinking. The people in Japan, I suppose, unconsciously want a church that goes with them in suffering and pain, and not one that reflects sharply on its own existence. "For whoever would save his life will lose it . . ." Our association is but a minority in the Protestant church in Japan. Our voice is small, but we firmly believe, without being arrogant, that the birth and work of our group has deep meaning in church history. In time we have become conscious of the responsibility and honor given to us.

III

Finally, a further word must be said regarding the character of our organization. Ours is not the only group in the Japanese church which is engaged in such work. We know of other esteemed groups, the most important of which is the Fellowship of Reconciliation (see article by Paul Sekiya in this number—Ed.). The *FOR* has both a long history and an international character which our group does not have. In Japan the *FOR* has worked nobly for peace. We have cooperated with them, particularly through the Council for the Christian Peace Movement, and have carried on joint activities. That we do not unite with the *FOR*, however, is due to theological reasons.

As is well known, the Fellowship of Reconciliation stands for pacifism. This, we believe, cannot be upheld theologically, as many theologians in Europe point out. *We believe that absolute pacifism denies the very existence of the nation and of power, whereas Romans 13 points out delicately that the Bible does not deny either the nation nor its use of national power.* Rather we believe that the Bible testifies to a special mission entrusted by God to the nation. It is the divine trust to the nation to safeguard humanity from chaos. This means then that there can be the proper use of force or a right war, which must be supported by the church, such as, *e. g.*, the united resistance to Hitler during World War II. That was a necessary war.

Because of this basic difference in conviction, our association did not make common cause with the *FOR*, but now in actual decision and action these groups go together almost alone. For since there is almost no possibility left for a "just war," the *Wahrheitsmoment* of pacifism has been enlarged infinitely as Barth and others recognize. We cannot unite with the *FOR* fundamentally, but we can have intimate fellowship with them. We hope to continue our endeavour for peace in Japan and in the world, thus going on to fulfill the commission entrusted by the Lord to the church.

In the last issue of JCQ announcement was made of the International Conference of Christians for World Peace. Out of that Conference, held in Tokyo last summer, has come a "message" to the Christians of the world. JCQ herewith presents this "message" as both relevant to the theme of this issue and to the day in which we live.

Message

The Christians of eighteen countries who have assembled for an "International Conference of Christians for World Peace," in Tokyo on August 14th, 1958, send our warm greetings to all peoples, living in different parts of the world.

We believe that in the total interests of our human race, and especially of the underdeveloped countries of the world, atomic energy should be used exclusively for the promotion of welfare and prosperity in all lands.

It is our firm conviction that the use of nuclear weapons under any circumstances as a method of settling conflicts in human relationships is wholly contrary to the will of God; we ask for the immediate cessation of the testing of nuclear weapons. Untold human suffering to generations yet unborn, and the annihilation of one nation by another, cannot possibly stand the test of ethical judgment or practical common sense.

The Scientific Committee appointed by the United Nations has now spoken positively of the devastating effects of Atomic radiation. After this report is considered by the United Nations we urge that an international agreement should be completed, calling for the prohibition of the manufacture and testing of nuclear weapons. We believe that if the United Nations follows a clear-cut and dynamic policy of disarmament it would help to relieve the mounting tensions in the world situation today.

We renounce war absolutely. In our judgment the common man everywhere is a lover of peace, and that efforts should be made which will arouse the conscience of the peoples of the world against the evils of war, and rally the forces of good to a determined pursuit of peace we call upon Christians everywhere to use their utmost influence on their own governments.

Because we found it valuable to meet together here in Tokyo, we have asked our Sponsoring Committee to make plans for the holding of a second conference.

Let us Christians together with others all over the world, under our Almighty and Loving Father, work hand in hand to carry forward the teaching of Jesus, who told us: "Blessed are the peace-makers, for they shall be called the children of God."

August 14th, 1958
International Conference of Christians
for World Peace, at Tokyo.

Following the presentation of the "Message" of the recent International Conference of Christians for World Peace JCQ provides for its readers an evaluation of the conference by one missionary. The writer, a man of considerable experience and deep social concern, raises questions that no doubt many will feel need to be raised.

Reflections on the Christian Peace Conference

SAM H. FRANKLIN, JR.

The first International Conference of Christians for World Peace was an achievement which required much hard work, and those who planned and prepared for it deserve our thanks. Reflection upon its varied program, which ranged from carefully prepared addresses to highly animated debate, prompts certain questions which I raise as a part of the continuing discussion which I understand may be carried out through the pages of this magazine.

One of these arises out of the emphasis laid upon the destruction of Hiroshima and Nagasaki by the atom bomb. *Does the experience of this tragedy give Japan a kind of unique mission as a pioneer for world peace?* The peace constitution is an expression of this sense of mission in terms of international policy; many utterances of Christian bodies in the last decade have given it definition in Christian terms, and the stress upon the need of keeping in mind the facts of what occurred in these two cities, and the facts concerning the continuing suffering of the survivors, some of whom were brought in and introduced to the meeting, reflects the same conviction.

A Unique Mission

In a well thought out resolution introduced near the end of the meeting Miss Tazuko Kondo declared the Japanese Christian Peace Association was committed to circulating this information as a part of its activity for peace. She also proposed that funds be raised for the victims as an integral part of this activity. I myself am doubtful whether the relief of the victims should be linked so closely with the whole anti-nuclear weapons program, rather than being left to such agencies as the NCC and the WCC, whose work of providing food, clothing, medicine and social workers was reported on by Mr. Nomoto, chairman of the *Kyodan's* (United Church of Christ) Social Committee, but I can see in this kind of continuing interpretation of the meaning of Hiroshima and Nagasaki a special responsibility of Japanese Christians, in the fulfillment of which, according to the insights given them, they have the right to expect the understanding cooperation of Christians from the rest of the world. This remains true even when some of the activities seem to be over-sentimentalized or claims concerning them seem over-stated. We may not be

able to agree with one of the delegates that the atom bombing itself was "the greatest atrocity that ever came upon mankind". (I doubt if a Jewish survivor of the Hitler terror would say so.) None the less, the continued facing up to the awfulness of this particular social sin has a relevance to mankind's future choices which does not belong to other tragic and shameful chapters of the past.

Since this was a Christian conference, we may also ask what were the common Christian presuppositions which brought us together? It is obviously not a unique Christian insight that nuclear weapons jeopardize the future of the race, or that today it is more important than ever that men be kind, just and loving. It has often been pointed out that the theme of moralistic idealism, "How good it would be if everyone would be good" has little in common with the Christian Gospel.

Just Moralistic Idealism?

It was at this point that the proceedings were most disturbing. We were assured by a Christian legislator that Christians should work by the spirit of love alone. An Indian delegate urged that we inculcate love as a dynamic in education. A European participant declared that he would never let the protection of his own children cause him to become the assassin of the children of others. A representative of the Japanese *FOR* deplored the fact that religion had been involved in war in the past and had even been the cause of war. He suggested that it was only this unfortunate association which kept religion from being included with the noble trinity of economics, science and culture in *Unesco*.

It seemed to me that he was implying that by one simple proclamation of pacifism Christianity could sever relations with the claims and counter-claims of the world of international politics and the responsibilities which justice entails. Another speaker saw hope in a fleet of one hundred "Golden Rules" from many countries which would sail into atomic testing waters. No one, as far as I could tell, even mentioned the conference of scientists which had been working for weeks on methods of mutual detection of nuclear tests; a conference which, at the time of this meeting, was already being reported in the press to have met with a large measure of success.

All this brings us back to the question so often asked in regard to discussions of this kind, Have we thought through the meaning of justice in a sinful world? Have we a basic common understanding of the "depth and persistence" of sin? Have we really seen the Cross as a measure of the self-destroying, love-defying depths of human life, so that we do not need to be astonished at the new forms which this tendency takes as history goes on? *Do we think of love as a kind of effective social technique, rather than as a possibility, in Reinhold Niebuhr's words, out on the edge of history?* Do we really imagine that we can "contract out" of sinful human institutions by virtuous declarations?

I do not think that these questions are cynical or pessimistic. I do think that hope for a mitigation of the horrors of war and progress in the direction of world community lies in the United Nations, and that meanwhile daring and dramatic actions of prophetic protest and witness are a part of the calling of Christians sensible to the awful possibili-

ties of evil which our day has opened. *However I suggest that a biblical realism regarding what man is, how he is saved, and his ensuing state as a forgiven sinner, provide the only real foundation for such action.* Anything else will be like the house built on the sand.

Man in His Sinful Society

A third reflection is closely related to the second. It arises out of the resolution which the findings committee brought in and which, after hot debate, was not put to a vote. The heart of the resolution was its statement that the use of nuclear weapons under any circumstances is wholly contrary to the will of God. From one angle it seems so obvious as not to need expression. The rub comes when we ask about the implications, or connotations, of singling out this one act of man's defiance of God's law. Does it mean that nuclear weapons are a violation of God's will in a unique and special way, different, for example, from concentration camps, slavery, genocide, or the senseless torture and murder described in Howard Fast's recent book, *The Naked God*? Actual criticism of the resolution, as I could detect, came from (1) those who thought it too innocuous and (2) those overseas participants who were leery about passing any resolution at all. The point I raise, namely, what the resolution was trying to say about one type of social behaviour against the background of man's total responsibility in a sinful society where he is both perpetrator and victim, was not raised.

For me the high point of the day was the address by Prof. Heinrich Vogel (ably interpreted from German into Japanese by Miss Kuecklich) on "The Responsibility of Christians for the Future of Mankind in the Technical Age." The copy of the English translation was obviously not done by an expert translator but I recommend that anyone who missed the address get a copy and read it. One of the things that commended this address to me was the fact that *the problem of nuclear weapons is seen as an integral part of the whole question raised by the technological age.* Another was the recognition that Christians have a responsibility for enslaved peoples and must realize a solidarity with them in their struggle for liberty and justice. But the deepest meaning of the address lay in the power of the speaker to get down to the truths of redemption and hope by which we truly live. This was not so much a solution of any social problem as a bringing into focus of that mighty work of God, continuing in the community of His people, out of which any advance toward a true solution must come. These, and not idealistic principles, are the realities out of which are born what the speaker called "acts of hope." This is the basis for his final challenge, "For God's sake, dare something for humanity."

"War as a method of settling disputes is incompatible with the teaching and the example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man".

World Council of Churches, Amsterdam, 1948

Frequently readers have asked why JCQ did not present more poetry in its pages. Here are two selections which speak to the theme of the issue ..., JCQ invites its readers to send along other poetic material for future issues.

Poetry for Peace

Two Messages in Verse

QUESTIONING

If there be found

Within the tiny atom such great power

As to destroy nations almost instantly,

Surely there is

Also the power to build new worlds and good

And heal the wounds of all earth's misery!

If there be known

The might of small bacteria to kill

And maim and murder, yet never to be seen,

Surely there is

The strength to cure and heal diseased ones

And set a standard new of health again!

If there is seen

A way to poison lives with vicious gas

As tho' some evil unseen spirit snatched the soul,

Surely there is

A means to send the good of greater things

To all the world, and make it once more whole!

If there is wrought

Some means controlling all of outer space

By man's own efforts, solved by his own brain,

Surely there is

A way to guide control of man's own self

And lead him to the true and right again!

If there be speed

So great that man may hurl himself from world to world
And conquer interplanetary space from this earth's sod,

Surely some way

May rise by which the Word of Truth may speed
Wherever there are men who should find God.

If there be ways

To starve great multitudes of old and little ones
That greedy men and states gain their desires,

Surely there is

Some way to feed the peoples of the earth,
To shelter all of them by their hearths' fires.

Can God forgive

Our turning to the Tree of Knowledge yet again
And seeking there with avid eyes to loot

The good He has

For us to use, when what we pluck
Our selfish hearts change into evil fruit?

O perfect God,

Whose eyes saw everything that Thou didst make
And, seeing, called it good, 'tis Thou alone

To Whom mankind

Must turn; and so, contrite, we pray—
within this changing world, first change men's hearts today!

Mary Catherine Fultz

SENBAZURU

The following poem was submitted by Mrs. James Thurlow, a resident of Hiroshima at the time of the bombing, now married to a Canadian missionary living in Tokyo. Mrs. Thurlow describes the background of this poem as follows:

At the age of two years Sadako Sasaki was exposed to the atomic bomb which was dropped on Hiroshima. At the time she appeared to be unhurt, but just before her graduation from primary school she suddenly took ill. In her desire to be cured she began to fold a thousand paper cranes from the papers her medicine was wrapped in, and each crane represented a prayer for her recovery. However, on October 25, 1955, when she had completed 644 of her cranes, Sadako died.

Sadako's classmates in the first year of Middle School formed a group with the aim of building a cenotaph to the memory of their friend. After a fund raising campaign ¥5,900,000 was contributed by people in Japan and other countries. Near the end of 1956 the sculptor, Kazuo Kikuchi began work on the memorial and on May 5, 1958, it was unveiled. It represents the prayer for peace of the children of Japan that is echoed in the hearts of people throughout the world.

SENBAZURU

(A Thousand Paper Cranes)

"HIROSHIMA was my birthplace and my death site,
Hiroshima, too, the cage which imprisoned my small life."
A faint voice is speaking. Frail wings are fluttering.
What do they mean?

I remember Sadako.
When the bomb fell, she was a baby
Two years old.
Black torrents of lethal ashes!
Balls of August clouds surging, spreading, rolling.
Sizzling heat burning behind her eyes,
Scorching the roots of her hair.
But Sadako seemed safe and whole;
Fresh, vigorous hair began to sprout.
She adorned her shining head with sweet oleander.
She seemed to tread upon the flames, to rise above the whirling winds,
Above tormenting sands.

Sadako, wild-aster of the waste land
Longed for cooling grasses
Her soul imaged the swaying grasses in a soft breeze.
But she was destined to vomit blood
When she was twelve.

Leukemia, atom-bomb disease!
She lies in her white-sheeted bed,
Knowing she will never go back to school.

Her pulse is losing its beat,
Her marrow is aching like a torment of fire.
Sometimes she seem exhausted by sorrowful dreams;
Sometimes she seems to be serenely hearkening
To the ripples of a tide, rising and falling,
To a flutter of wings soaring between earth and sky.

"Cannot I be cured somehow?
Shall I now be cured by someone?
Won't someone try to rescue me?
Please, someone, open a window for me."

Her lips are parched and utter no words;
 Outside leaf-buds are swelling
 While the white corpuscles of her blood increase.
 Her slender, fevered fingers are the only things that move
 One crane, two cranes, three cranes . . .
 She is folding *senbazuru*
 From the square papers of her useless medicine.
 With each weak breath an ardent wish is born.
 Forty cranes, fifty cranes, sixty cranes . . .

"I want to fold a thousand papers cranes
 But my lips are mute: I can speak no more.
 I want to send them flying away,
 Away through my window, away from the furnace of my body.
 Swinging wide the window of her soul,
 The voice buried in her heart is pouring out its song,
 Pouring the sole desire of her life
 Into her slender, fevered fingers.
 Six hundred and forty-two cranes, six hundred and forty-three,
 Six hundred and forty-four . . .

"Now I feel the end is near,
 Drowsiness is creeping on me.
 You yourselves must fold the other cranes,
 You must fold the six hundred and forty-fifth.
 Never let the fluttering wings be still,
 Never, never let them die,
 But send them winging, winging
 To the land where I shall rest in peace,
 To the sky where every day I gaze
 Upon my thousand paper cranes,
 Upon my well-loved *senbazuru*.

Written by Eisaku Yoneda; Translated by
 Kaoru Ogura; Adapted by Mary Haru Chappell

Copyright, *The Christian Century*, August 6, 1956.

Used by permission.

JCQ concludes the theme articles in this issue with a brief devotional item written by a Japanese pastor but contributed by a missionary. Forgiveness must be at the heart of any concept of Christian peace—this pastor relates how he discovered the depth of Christian forgiveness.

Christian Love—A Testimony

NOBORU NISHIDO

In the YMCA magazine "Pioneer", in a recent issue there was a discussion about the question: "Why doesn't the Japanese Church do thus—and—so?" The article opines that there is too much *giron* (argument) in the Church here. There is not, it continues, enough teaching of the Christian's life and thanksgiving. The trouble is considered to lie with the pastors, the nature of their sermons and with the worship services.

Recently I read C.H. Dodd's *The Apostolic Preaching and its Development*. It is a very interesting treatment of what was central in the original preaching and might well be summed up in the words of I Cor. 1:21—It is God's pleasure to save believers through the preaching of the Gospel, through the evangelizing power of the core of the Gospel. This core is called the *kerygma*.

In our churches there is too much teaching *about* the Gospel, or moral teaching derived from it. It is God's pleasure to save *through* the Gospel. Yet in Japan and elsewhere, including, I suppose, the U. S. A., we all too often think only of building the house, forgetting the foundation. As for me, more and more I feel that I should become a "seeker" again, and re-read the Bible. To be sure, moral teaching and education are valuable, but we have a strong obligation to re-evaluate our Church, our situation and ourselves.

While travelling in the Philippines in 1954 with the Good Will Team, I learned a lot. There is plenty of hustling activity in the Philippine church. But on careful observation, one finds that there is also a lot of depth. For example, on a certain island a large Baptist university plus a big hospital were destroyed during the war.

They have now been rebuilt, and that quite well, in spite of the difficulties faced. In the Philippine Islands, over ninety per cent of the people are Roman Catholic. Protestants are persecuted, and find it particularly difficult to obtain nurses. Rumors are passed around that you won't get well at a Protestant hospital, but are more likely to die and go to hell. Consequently, the Protestant hospital may be only half-filled when the Catholic hospital is filled to capacity.

I was asked to speak at the 6:30 A.M. worship service at this Protestant hospital. The attendants were all nurses and ambulatory patients. A missionary of pre-war days named Adams was there. She had fled into the mountains at the outbreak of the war, along with other missionary families. They were fed by Filipinos smuggling food in. The Japanese were interested in forcing all white men (westerners) out of Asia, and

presumed that the Filipinos would think the same way. The Japanese soldiers thought that the Filipinos would kill the missionary families in order to gain favor with the Japanese. Instead the Filipinos abhorred the idea, and even tried to make Christmas preparations for them. In spite of all, twelve of the missionaries were caught. One of the couples had been in Yokohama as missionaries. They asked for permission to have a prayer meeting, and pray for the Japanese, too. Then they turned and said, "We are ready". They were killed then and there. This was horrible to the Filipinos.

One who escaped (Miss Adams) wrote many poems of her experience and they are now in a book. Another who escaped, an old grandfather, cared for us while we stayed in his home as if we were his own sons. He would come and wake us in the morning so that we would not miss our appointments, when we were always dead tired from the late hours of the night before. He even took up our dirty socks and clothing and washed them with his own hands. As we were travelling light, we had not taken along many socks and other clothes, and I had even to borrow a pair of his socks to go to meetings one day. *Beyond the power of our imagination he loved and forgave us.*

A daughter of one of the twelve, a nurse, was attacked at Pearl Harbor. Yet later she treated Japanese soldiers, and she went about her service to them without bitterness or ever saying anything about her own suffering. One of the Japanese soldiers found it out and later became an evangelist.

This is the true gospel, true Christian love, which has power to forgive even enemies. *It may be considered foolish by some, but it is the folly of the Gospel of Christ's love through which God is pleased to save the world.*

"... You see Africa. You see the ambitions and hopes of millions of Africans who, so far, have had the crumbs of civilization falling from the rich tables of the Western world... They need education. They need advancement. They need capital... Yet what do we Africans see when we look abroad? We see vast, wealthy nations pouring out their treasures in sterile arms. We see the precious capital that might help to raise up Asia and Africa flung away in potential destruction. What has this to do with the Christian charity proclaimed by the West? Or the human brotherhood we hear so much about from the East?"

Ghana's Prime Minister Nkrumah to the
meeting of the International Missionary
Council in Accra, holiday season, 1957-58

Many rash generalizations are made about Japanese moral thinking. Frequently it appears that such generalizations are contradictory. Actually Japanese moral thought has passed through several distinct stages of development. Here a young scholar traces this development.

Japanese Moral Thought and Christianity

NAOYUKI YAGIU

Mr. Hiroo Takagi relates an interesting episode in his recent book, *New Religions*.

A Japanese fisherman emigrated to Canada at the age of twenty and was engaged in fishing there for twenty years. While living with the white people, he began to go to church and was baptized in due course of time. One day, ten years after his baptism, he met with a storm in the open sea. As his boat was a very small one, he thought all hope was gone. Then he found himself chanting desperately, "*Namu Hachiman Ryuo Daimyoin, Namu Hachiman Ryuo Daimyoin.*" It was the name of the god enshrined in his native village. After that experience he ceased to go to church, because he realized that he, being a Japanese, should worship Japanese gods. Mr. Takagi says that he heard the story firsthand from the fisherman.

I think this story offers us much food for thought. To my mind it seems to show (1) that it is not easy for Christianity to take deep root in the Japanese soul, (2) that the subconscious belief in pagan gods is very strong, (3) that the Japanese people consider Christianity as a Western religion, and (4) that to them all religions are basically the same and therefore can co-exist peacefully.

The Japanese mind seems to radically differ from the Western mind. The following is an attempt to trace historically the development of Japanese moral and religious thought and delve into the characteristics of the Japanese mind. I shall be very happy if this proves of service to you in working out your strategy and tactics to approach and win Japanese souls over to Jesus Christ our Lord.

Japanese Concept of God and Sense of Sin

According to Dr. Saburo Iyenaga, our ancestors believed the emperor to be a living god.* We find the belief in *Manyoshu*, our oldest anthology of poems. In the Imperial Charters we come across such a phrase as "the living God Emperor who rules the great country of eight islands". He was considered to be a holy god, but it is to be noted that he was not a god that possessed supernatural and super-human power like Jehovah or Zeus. The emperor was not capable of making the rain fall or causing the wind to blow. Nor could he save men from their suffering or cure them of their diseases. When people

* I have quoted freely in the following pages from Dr. Saburo Iyenaga, *A History of Japanese Moral Thought*.

had a long spell of dry weather, they used to pray to the God of Fiery Thunder for rain; and in case of sickness they would pray to *Yakushi Nyorai*, that is, Buddha the Physician. Even the emperor himself prayed to gods and to Buddha. It is obvious, therefore, that the emperor was not a god that governed natural phenomena or human destiny. Yet this does not necessarily mean that he was less august as a god than the God of Fiery Thunder. In reality no god was deemed more holy than the emperor, except for the emperor's ancestral gods. It is important to note that the Japanese gods were not transcendental, absolute beings. *Amaterasu Omikami* (the Sun-Goddess), for instance, was respected as a forebear by blood of the Imperial family, not as a supernatural god.

In regard to the emperor as an allegedly living god, Dr. Tsuda of Waseda University presents a different theory. It is true, he says, that the emperor was a god, but the word "god" was a name given to the position of the imperial ruler and had no connotation of god in the religious sense of the word. According to Dr. Tsuda, the word *kami* corresponded to the Chinese word *sei*, that is, "saint". In Confucian thought the ruler was always regarded as a man and not as a god. The Japanese emperor was sometimes called a saint, sometimes a god. Dr. Tsuda declares that the word *kami* is a kind of honorific with no religious meaning. In *Manyoshu* there is a poem which goes, "Being a god, the great Emperor dwells above the clouds and thunder". But this is a good-humored joke of our ancient fathers, Dr. Tsuda says.

Dr. Origuchi and Mr. Yanagida, both of whom are authorities on Japanese folklore, hold similar opinions to Dr. Tsuda's. They believe that in our ancient society there was no faith in the emperor as god himself. *Sumera-mikoto* (Emperor) literally meant "a holy communicator of the decrees of the heavenly god". *Amaterasu Omikami* was originally a virgin in the service of the Sun Goddess. *The ancient Japanese would mix up man and god, actuality and eternity. There was no discontinuity between god and man. This accounts for the fact that philosophy and theology have not made much progress in Japan.*

According to Motoori Norinaga, famous scholar of Japanese classics in the late 18th century, there were quite a variety of Japanese gods; some gods were respectable, some were base; some strong, some weak; some good, others were evil. People made a god out of a serpent, deer, wolf, ape, tree, rock, mirror, sword, precious stone, river, woods, and what not. There is no comparison, he says, between the Japanese gods and the Western God.

In regard to the Japanese concept of sin, Norinaga comments that sin includes not only bad conduct, but also all kinds of diseases, misfortunes, filthy and ugly things, and all evil things. *To the Japanese mind all sins are such as can be cleared away by exorcism as if they were the morning mist.*

In the Nara and early Heian eras that cover approximately the 8th, 9th, and 10th centuries, the Imperial court encouraged the Buddhist faith and had many Buddhist temples built. But the primary function of Buddhism at the time was to pray for the security and welfare of the State and not the salvation of individual souls. The fundamental thought of Buddhism viewed life as suffering. But the Japanese people, who were optimistic by

nature, could not accept this philosophy as such. They may have understood the philosophy of suffering intellectually, but they were unable to experience it subjectively. The Buddhist *sutras* were chanted only for ritualistic or fetishistic purposes. It seems that the people were not deeply concerned about the content of the Buddhist doctrines. Buddhism spread rapidly over the country, yet the traditional worship of Japanese gods suffered no hindrance or oppression by the Buddhist inroads. The Confucian teachings, too, continued to maintain their authority among the intellectuals. Thus, Buddhism, Shintoism and Confucianism co-existed peacefully. *This syncretism of religion seems to be one of the salient features of the Japanese religious attitude.*

Secularism

In the late Heian era (eleventh and twelfth centuries), however, Buddhism underwent some change. In the previous age the primary function of Buddhism was, as I said a moment ago, to pray for the security and welfare of the State; but in the new age, individual well-being became uppermost in the religious consciousness of the people. The doctrine of a happy life in the hereafter was emphasized. We must not forget, however, that the doctrine was accepted only in a distorted form. Buddhism holds a pessimistic view of life and the pessimism conflicted with the secularism of the aristocrats of the Heian era. To them the present world was the best of all possible worlds. Their ultimate purpose of life was two-fold: promotion in social position, and enjoyment of sensual love. To them the glory of this world was much more valuable than the spiritual salvation of the other world. In fact the court life of the nobility of the time was a paradise on earth in the eyes of the general populace. But the inhabitants of that world of glory were naturally limited, and there were disappointed men (their name is Legion) who had failed to fulfill their secular aspirations. All they could do was to look up at the blessed few in the earthly paradise with jealous eyes. It was here that the Buddhist doctrine of "the transient sordid world" captivated the hearts of the disheartened people. Many of these disillusioned men "entered the mountain", that is, entered the priesthood. Yet even after they had become Buddhist priests they longed for nothing but the pleasures of this world. Therefore, whenever they were tempted by the pleasures of this life, they would willingly come out from the mountain. *Thus it is evident that they did not abandon this world because they realized it was transient and sordid. To them the other world was not a negation of this world, but was only an extension of it.* (This corresponds to the above statement, i. e., "There was no discontinuity between god and man.") A paradise on earth was far more welcome to them than that in heaven. So they offered all within their power to bring about a heavenly kingdom here on earth by means of magnificent temples and gorgeous rituals. It is important to note that those temples and Buddha's images that they erected were objects of aesthetic appreciation, and not the objects of religious worship. Religion was no more than a luxurious plaything for the aristocratic class.

To make the matter worse, the Buddhist priests of the time were satisfied with, and even proud of, being pets of the aristocrats. They joined the priesthood not because they

sought after the salvation of their souls, or because they thought this world was sordid, but because they, too, craved nothing else than the pleasures of this life.

Fatalism

Thus, the aristocrats' view of life was this-worldly, yet they were not free from pessimism. Although their lives were gay and gaudy, their hearts were lined with dark anxiety. They thought their lives were not built up by their own hands, but governed by some unknown power. They called that Power *suguse*, a Buddhist term meaning Fate. In the *Tales of Genji* there are plenty of references to weak-spirited resignation to the decrees of Fate. They thought a man's life was determined before he was born and human will was compelled to bow down to this imperative Fate. This caused them to be very superstitious. Hikaru Genji, the hero of the *Tales of Genji*, attained the two ideals of the aristocratic life, that is, the highest position in the social hierarchy and enjoyment of sensual love, yet he was conscious of the finiteness of life and kept his wish to renounce the world throughout his life.

The aristocrats interpreted human life in terms of Fate and considered Fate to be irresistible. *The corollary of such a view of life was the negation of the freedom of will. Where there is no freedom of will, there is no moral responsibility.* (The ancient Anglo-Saxons also regarded Fate as irresistible, but it did not lead to the negation of individual will. Cf. *Beowulf*.) For this reason the people of the Heian Era lacked a clear concept of good and evil. They had only the feelings of fortune and misfortune, and pleasure and affliction. No matter what they did, they felt no moral responsibility; they were only conscious of happiness or unhappiness according to the result of their conduct.

Buddhism at Its Best

With the decline of the aristocratic class, *samurai* (warriors) came into the picture of Japanese history. And the social change gave birth to New Buddhism, which threw away all the past compromises with the secular power and insisted that priesthood was on an intrinsically higher plane than the aristocracy. The new Buddhism was characterized by desire for the renunciation of the world. Dogen, the founder of the *Soto* Sect, once said, "When the princes bow to the priests and nuns, the latter need not return the salute. That is because the merit of priesthood is superior to that of the princes." He went as far as to eulogize a man who had deserted his old helpless mother in order to join the priesthood. Priests of the day denied all secular morals and despised life on earth.

A man ran into danger and was saved by calling the name of Kwannon, but he confessed afterward, "I wish I had been killed on the spot, reciting *namuamidabutsu*. I regard it as a great loss to keep on living in this sordid world." Another example: a man met with a fire, but he gave no alarm, saying, "This is what has been predestined." A neighbor took his hand and pulled him out of the burning house, to which he docilely obeyed, saying, "This, too, is what has been predestined."

This consciousness of renunciation caused them to make no distinction in social stand-

ings. Priests of that age were friends of the lowly people. Some of them devoted their lives to the service of beggars, untouchables, and lepers. This New Buddhism of the Kamakura Era (thirteenth century) shows the highest standard the Japanese religious consciousness has ever attained.

Another characteristic of the New Buddhism was the faith in *Jodo* (the Pure Land in the West). It was preached that everyone could be saved, if only he chanted *namuami-dabutsu* at the time of his death, however sinful he might be. Shinran came out with the famous paradox, "Even good men can go to Paradise, how much more can sinful men." It seems, however, that the New Buddhism did not place much emphasis on repentance. Hence, the shallow sense of sin.

Man-God

With the advent of the next age the spirit of the new Buddhism began to degrade. In the previous age when a *samurai* met with a Buddhist priest he was supposed to dismount from his horse. But in the Edo era *samurai* could say without any qualm, "By nature I hate Buddhist priests as if they were my enemy."

Oda Nobunaga and Toyotomi Hideyoshi set fire to Buddhist temples and oppressed the priests. These heroes of the age of civil war (sixteenth century) not only had no fear of gods, but even attempted to make gods of themselves. Nobunaga went as far as to say, "I am a living god. There is no other god in the universe, nor is any creator of all things over me." Hideyoshi said, "After I die I want to gain godhead and be enshrined as a great hero of Japan." Thus, the warriors were proud of their military power and attempted to dominate religion. A book published in the sixteenth century says,

"Nowadays men pray to gods and Buddha when they are sick. They pray for wealth and prosperity if they are poor. How stupid they are! If fatal sickness were to be healed through the protection of gods and Buddha, no dignitaries would die young. Life at the point of death is beyond the power of any god or Buddha . . . So, never pray to them."

Mammonism

In the sixteenth century the tradesmen's class entered the scene of history. Let's look at their religious attitude.

In a word the god these tradesmen served was Mammon. They went as far as to declare that if they were obliged to forfeit their property and secular ambition in order to enter Heaven, they would refuse to go to Heaven. They thought that paradise was in this world, not in the hereafter. Torii Soshitsu's *Family Precepts*, which came out in 1610 says, "It is idle for you to think about the other world until you get fifty years old. In this world you should exert all your effort to live decently and keep up your good reputation. Buddha himself said that he knew nothing about the hereafter, much less do we know about it." It says in Saikaku's *Ukiyoburo*, "I don't care a damn about the hereafter. I don't care what happens after I kick the bucket. We don't know even the things of this world. Then how can we know about things after death? So drink a glass of *sake* and

sleep a peaceful sleep, that is paradise." The following is taken from the same book (1809). "Even gods and Buddha believe in money, for they collect money for building shrines and temples. Since even gods and Buddha believe in gold, why shouldn't we put our trust in money?"

In this connection there is a very interesting story. A man was praying to Amida and said, "If, thanks to you, my wife is able to have an easy delivery, I will offer you a *torii* (sacred gateway) made of copper." His wife, hearing it, said, "Don't be silly. When the baby has arrived safely, how can you afford to dedicate a copper *torii*?" Then the husband whispered to her, "Hush! Bring forth the baby quickly while I'm cheating Amida."

At a glance *wealth appeared to be the ultimate purpose of life, but in reality it was only a means for enjoying the pleasures of life on earth*. As their economic activities were restricted everywhere and as they were unable to expect a bright future because of the strict feudalistic social structure, their buying power was limited by their social status and so they found their greatest pleasure in the "red-light district." Though they were thus Epicureans, they were subject to a fatalism that their fortune and misfortune were all predestined. Now you may see that these bourgeois tradesmen and the ancient aristocrats had something in common: that is, Epicureanism and fatalism. Here some comment on Japanese Epicureanism is necessary, I think. Epicureanism is, of course, a philosophy that maintains that the highest good in life is pleasure. But Japanese Epicureanism is peculiar in that it is invariably accompanied by a gloomy, chilly shadow. I am inclined to call it a "humid Epicureanism." It is humid like the rainy season. The ancient aristocrats, for instance, had nothing to do but to enjoy the pleasures of life, but the pleasures were not such as dancing and singing and drinking *sake* under the bright sun. Instead, it was like drinking cold *sake* under a pale moon. Their Epicureanism always entailed a dark fatalism.

Intellectualism

Now, I think, some reference should be made to "*Kirishitan Beteren*" (Christianity; the words came from "Christian Padre") in the sixteenth century. Francis Xavier, who for the first time introduced Catholicism to Japan, eulogized the Japanese people. He said in his letter to Rome that the Japanese were good and intelligent, and prized honor. But he found two evil customs among the Japanese. They were idolatry and sodomy. What embarrassed him most, however, was the difficult questions posed by the Japanese intellectuals of the day. Louis Frois, who came to Japan after Xavier, could sympathize with the Japanese. He says that since the Japanese had been brought up in Paganism, they could not accept Christianity until they understood the Christian doctrines completely and thus came to the conclusion that Christianity is the Truth. He urged all missionaries to study the Eight Sects of Buddhism and be well prepared to answer the questions of the Japanese. He set forth some of those questions:

1. The Devil has lost the grace of God. And yet he has a greater freedom than man and is able to deceive men and lead righteous men into the danger of destruction. Why is it so?

2. If God is love, He should have created men in such a way that they cannot commit sin. But He didn't create men that way. Why?
3. If God gave freedom to men, when the Devil turned himself into a serpent and tempted the first man, He should have sent His angel to warn him that the serpent was the Devil incarnate. But God didn't do that. Why?
4. If the spiritual essence of man be pure, why is it soiled by the Original Sin which dwells in the body?
5. Good men don't necessarily receive the rewards of their good deeds in this world. Evil men are allowed to prosper. Why?
6. If God is almighty as Christianity teaches, why didn't He show his love to the Japanese people until today?

Frois admits that these questions are very difficult to answer.

Rationalism

Now we come down to the Meiji era. By the time of the Meiji period faith in a transcendental absolute being had lost its authority. It was an anti-religious age, and was informed by Confucian rationalism. The famous Nishi Amane said, "I have studied Western physiology and economics. They are wonderful science. But Christianity, which is generally believed in the West, is no better than our Buddhism. Nothing is more vulgar than Christianity." Hamao Arata, principal of a middle school, once said to his students who wished to become Christians, "Religion is something for stupid men and women to toy with. It has nothing to do with gentlemen. Nothing is more wrong than that boys like you who have a great future before you should commit yourselves to such a despicable thing as religion."

Materialism

Modern realism exalted the values of this world and boycotted religions which preached the negation of this world. Atheism as well as materialism became popular. Tsuda Shindo said, "Material which organizes our body has no beginning nor end. It is limitless and everlasting. Except for material there is no phenomenon. Therefore, there exists no unsearchable God in the universe. There is no creator, much less an immortal Buddha or a savior. It is as clear as fire that there is no spirit after death." Among believers of religions, too, this-worldliness was emphasized at the expense of other-worldliness. The immanence of God was preached more than the transcendence of God. All this may have been partly because Capitalism was in the ascendant at that period in Japan. Taoka Ryoun said, "Self is the center of the whole universe... Self is the master of the universe. Ego is God, the king of all things, the real ruler, omniscient and omnipresent. Besides one's ego there is no heaven nor Buddha. Buddha, God, and Heaven are all the workings of one's mind."

Then Socialism came into being. It may be said that *Socialism was a sort of pseudo-religion*. Kotoku Shusui declared, "That which is going to take the place of the old religions, the New Religion (if we may call it a religion) which is going to rule our lives in the future, that is Socialism." Christian Socialists such as Kinoshita Naoe strove to build

Socialism upon Christianity, but soon they lost their influence among men, and socialism in Japan was swept away by the powerful tide of materialistic atheism.

Feudalism

In the fifteenth year of Meiji (1882) a farmer by name of Teizaburo Goto was awarded a Green Ribbon Medal for his filial piety. He had divorced his wife because she failed to please her parents-in-law. He married a second wife and again he divorced her on the same ground. After that he took no woman to wife. *That* was the reason why he was awarded the medal! This kind of feudalistic mentality is still to be found in many aspects of Japanese life. *It will be a long time before Democracy as a way of thinking, not as a political system, takes root in the hearts of our people.*

Challenge

Christianity must face all these problems. We cannot work out the solution in a short time. As Prof. Hiyane suggested in a recent issue of this magazine, some special institute may be necessary to grapple with the problems systematically. The majority of the Japanese people seem to be indifferent to religion, but in the depth of their hearts they are thirsting for the Spring of Life.

The purpose of this survey has been to show you the workings of the Japanese mind. As I said at the outset I would like you to work out your own strategy to approach the Japanese soul. I know it is a very difficult task, but let's believe in the word of God which says, "I can do all things through Him who strengthens me."

"We cannot compromise with war in any form. In case of renewed compulsion by the state in any form of conscription of service or labor, money or goods, including industrial plants, we must find ways to serve our countries and the needs of men elsewhere, in ways which will give significant and necessary benefits, which will keep our Christian testimony uncompromised, particularly with respect to war, and which will make possible a faithful representation of Christ and His love. We cannot therefore participate in military service in any form."

From a Mennonite statement, 1950

"That radioactive elements created by us are found in nature is an astounding event in the history of the earth and of the human race. To fail to consider its importance and its consequences would be a folly for which humanity would have to pay a terrible price. When public opinion is informed of the dangers involved in going on with the tests and is led by the rationality which this information imposes, then the statesmen may reach an agreement to stop the experiments!

Albert Schweitzer in letter to Nobel Prize
Committee, Nov., 1957.

The summer of 1958 was eventful and significant for the Christian movement in Japan. Its activities and inspiration will be remembered by many for years to come. Here JCQ presents an editorial survey of this crowded, conference-filled season.

Summer Survey

It would be difficult to more adequately describe the summer of 1958 than to term it the "Summer of the Conferences". From beginning to end the months usually thought of as a time of rest and relaxation were filled with a series of meetings, conferences, and conventions. The heavy schedule of events played havoc with the personal plans of those missionaries who like to bask in the sun in a bathing suit or sail the tranquil waters of Lake Nojiri—and it added to the load of these who make full use of the summer in camps and retreats and special evangelistic programs. September found many a missionary glad to get back to the usual round of responsibilities, just *normally* busy.

To survey all of the various events would be next to impossible. Even to list the meetings, especially if those not specifically Christian were to be included, would consume considerable space. This summer Japan, and particularly Tokyo, were on the convention-goer's map. The visitor to Tokyo's International Airport (Haneda) could find at least one "information desk" and a banner welcoming some delegation or other almost any day of the week. The conferences of specific Christian character alone were so numerous that they were almost continuous. Many interested individuals were faced with a choice of conferences scheduled for the same period of time or closely overlapping. Without a doubt, as one visitor was heard to remark, "If conferences could save the world, surely it would have been saved this summer."

Nojiri and Karuizawa

Out of this maze of conferences a few were of more than limited interest and import to the missionaries at work in Japan. These began, perhaps, with the Fellowship of Christian Missionaries' Annual Meeting in Nojiri, July 29-31. This conference was marked by a spirit of fellowship (and that was what it was designed to be marked by!) and an emphasis on the missionary's devotional life. Rev. Howard Haines of Tokyo Union Church led the missionaries in daily devotional periods that were not only unusual but creative. Dr. H. J. Huegel, missionary to Mexico and Miss Corrie Ten Boom of Holland, helped maintain the level of inspiration but, without doubt, the highlight of the meetings were the evening addresses of Dr. Carl Michalson of Drew University, just completing a period of teaching at Aoyama Gakuin. After listening to Dr. Michalson the missionary who had not discovered the need and humor of analyzing himself was doubtlessly a hopeless case and in need of more than *self* analyzing.

Attendance at the meetings was good considering the pressure of other meetings.

SUMMER 1958

In Japan the summer of 1958 will be remembered by many missionaries as "*the summer of the conferences*" because of the numerous and varied meetings that filled the summer months from beginning to end. Through photographs *JCQ* records a *few* of these sessions . . .

The Fellowship of Christian Missionaries met at Lake Nojiri . . .



Dr. Carl Michelson of Drew University held his missionary audience captive each evening and skillfully led them into self-examination if not self-analysis.



Dr. Olaf Hansen, Vice President of *FCM* traced the development of missionary cooperation and organization in Japan.



Rev. B. L. Hinchman, former Secretary of *FCM* spoke of the *raison d'etre* of *FCM* and appealed for enlargement.

The leadership of *FCM* appeared dedicated to a re-vitalizing of the organization's program and a deepening of the spiritual foundations of missionary cooperation . . . A special program for 1959 was approved.

Delegates from all over the world . . .



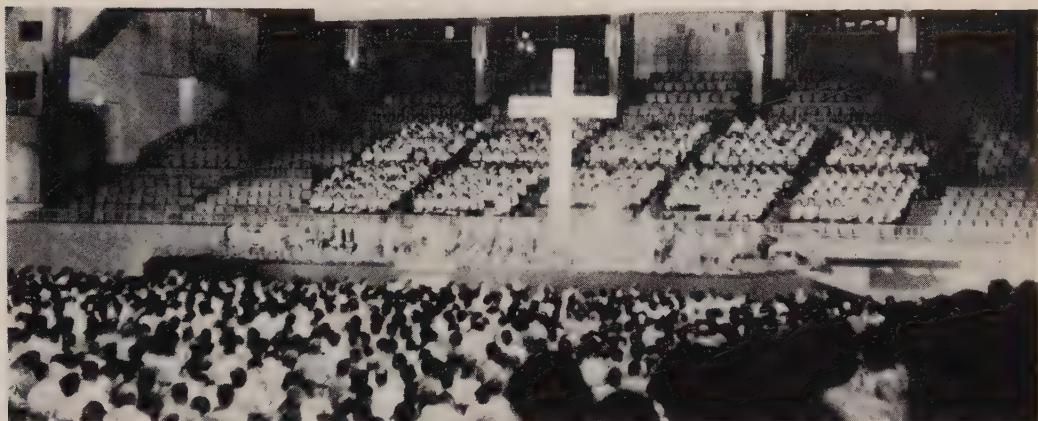
Through this "gate" on the campus of Aoyama Gakuin in Tokyo passed an estimated 4,014 delegates from 64 countries to attend the sessions of The Fourteenth World Convention on Christian Education, Aug. 7 ~ 14.



These delegates met each day in their respective sections—Children's Work, Youth, General, etc. — and then spent time in small discussion groups for sharing and exploring the problems faced in common.

The "gate" was a gate to new friendships, increased understanding, and renewed dedication to the task of Christian education.

Came for the World Convention on Christian Education . . .



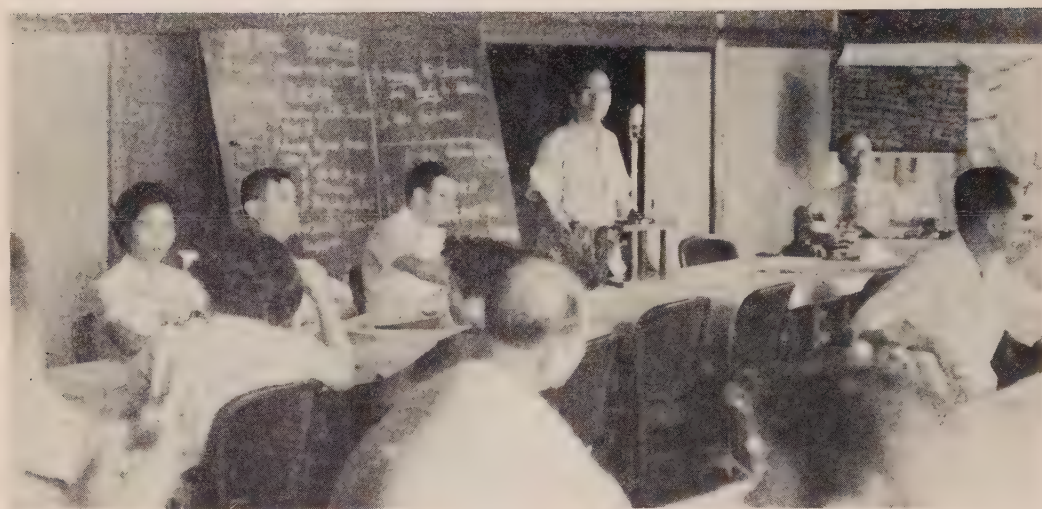
Large numbers of visitors and observers joined the delegates each evening in the big Tokyo Sports Arena at Sendagaya to hear speakers representing continental and geographical areas bring messages of significance.



The Convention was rich in moments of devotion and worship with a tremendous choir and singing led by Rosa Welch Page. The symbol of the cross which dominated the auditorium and lighted the moments of prayer was the symbol of the cause that called these men and women together.

The Convention, if nothing more, was a testimony to the world, and to the Japanese nation in particular, that there are ties that draw men together *across* national and racial lines.

And there were workshop sessions, too . . .



Throughout the summer numerous smaller conferences and meetings were held — Mass Communications, Youth, Peace, Literature (above)—in these smaller workshop sessions a great deal was accomplished that will doubtless affect the Christian witness in the years ahead. Delegates to the East Asian Christian Literature Conference drew up plans for geographical and language “cluster” consultations to pave the way for a more fruitful ministry in literature work . . . Others took similar important steps.



Summer 1958 was a busy one for most missionaries . . . and while daddy (and often mommy) was away in “meetings” (children say it with such an unpleasant tone!) the “kids” enjoyed the beach . . . or picnics . . . alone. Daddy was in most cases glad for September, a more routine schedule and a little more time for the family.

Business meetings were, however, poorly attended and the FCM would do well to give consideration to this matter; when business meetings are not attended either the business is so trivial that it is thought unimportant or members have lost a sense of responsibility toward the organization. In either case the symptoms need to be examined. The fact that a panel discussion in the program was devoted to consideration of "The Mission of the F. C. M." is indicative of the awareness of the leadership of the need for reaffirming the need and purposes of an organization like FCM. Interest in the Centennial Celebration next year was high and the observer was conscious of a sense of revival within the FCM, or at least such was evident in the dedication of its leadership.

The Evangelical Missionaries Association of Japan started its meetings in Karuizawa the day the FCM ended and, including the Deeper Life Conference, these meetings extended well into the period of the World Convention on Christian Education in Tokyo. This posed a problem for some who have endeavored to attend both meetings in the past—and for those who were involved in the World Convention. Few of the EMAJ folk were, however. The EMAJ meetings started off with a harangue (the thesaurus provides no more suitable word) on the *Kyodan*, the NCC, and the Catholics, by Tomonobu Yanagida. The first afternoon session had only forty odd persons in attendance, somewhat unusual for EMAJ meetings. Whether this was the fault of the speaker or symptomatic of deeper reasons would be hard to judge, yet something of the former EMAJ "fire" seemed to be lacking. The irony of two missionary groups meeting in two separate conferences was highlighted particularly this summer in the fact that EMAJ enjoyed the messages of Dr. Huegel and Miss Ten Boom, as did FCM, only in the seclusion of a different meeting. How long will the thoughtful missionaries in each "camp" allow themselves to be segregated by the whims of a few die-hards? The leadership of EMAJ seems set against even the semblance of cooperation with other missionaries but it is hard to believe (and there is good evidence for *not* believing) that the majority of EMAJ's membership concurs in this position. The summer 1958 thus poses again the question that has been posed summer after summer: Under the leadership of the Holy Spirit can not the vast majority of missionaries in Japan—men and women who are partakers in a common calling and dedicated to a single purpose, the evangelization of Japan—find a framework of fellowship and cooperation broad enough to embrace all who would be included? Must we forever allow our self-determined theological designations to keep us from joining hands in a unified witness that will honor our *one* Lord?

The Sunday School Convention

The *big* event of the summer was one that spoke of ecumenicity and a spirit of unity. The Fourteenth World Convention on Christian Education was *big* if it was anything. Possibly by now some final and accurate figures have been arrived at as to the number of countries represented by the several thousand delegates and visitors. During the months of preparation and even during the Convention itself, various figures were reported in the

press and in publicity releases. To say that it was *big* is sufficient. Its *bigness* made it a matter of interest to the Japanese and highlighted the international character of the Christian faith. Delegates in a riot of national costumes and enjoying a freedom of fellowship should, simply from a public relations standpoint, more than justify bringing such a convention to Japan. While some news reports, such as that in *Time Magazine*, magnified the Asian-Western tension which was in the background, most delegates, in contrast, were impressed with the unity. The intelligent observer will realize that the fact that such a varied multitude met *together*, prayed *together*, worked *together*, and thought *together*, indeed that it ever *came* together, was of far more significance in the modern world than the fact that the ugly head of the old demon of religious imperialism protruded itself into affairs on occasion. The language barrier was, needless to say, the principal problem, and with the proficiency demonstrated in English by most delegates from Asia and Africa, Japanese delegates should have realized the need for acquiring English as a secondary language. The Japanese were handicapped by lack of fluency and, aside from the outstanding performances of a few men like Dr. Yasumura, the translation services provided left a great deal to be desired. Japanese students who thought they could understand English, in numerous cases "broke down" after a day or two in the discussion groups, and missionaries, straining their bi-lingual abilities to the limit, excused themselves by claiming to "interpret" rather than "translate"—and from reports some of the "interpretation" went a bit afield. But the barrier of language did not prove insurmountable and communication was established. Indeed, if the primary purpose of the Convention was that of sharing, there is little doubt that it was a success. While few of the daily discussion groups came up with organized findings (they had not been designed to do so) most of them resulted in a deeper understanding and mutual appreciation between races, cultures, and individuals.

In spite of valiant efforts by a host of volunteer workers, the net impression of many delegates for the first few days was that if the confusion had been carefully planned it could not have been more complete. Everything seemed to be moving in circles—and not always in the same direction. By the third day, however, the confusion had worked itself out and events proceeded with a remarkable smoothness. The leadership of the Convention and the volunteer workers deserve a tremendous vote of appreciation. It is no easy task to care for more than twelve hundred visitors from more than sixty nations who don't speak Japanese and are overwhelmed by the maze of Tokyo's hiways and byways. But the hosts, in many respects, proved more amiable than the guests. American brashness and Indian bluntness, especially, caused a few breakdowns in international relations. Utter thoughtlessness on the part of overseas delegates caused the Japanese leadership embarrassment and called forth patience. For example, two second class sleepers on the National Railway were reserved at the request of delegates to transport them to the Institute at Sannomiya in Kobe. Many of the delegates after making reservations (and not having paid) then made their own plans and their own reservations. The two sleeping cars arranged for by the Convention office rolled to Kobe with four berths occupied! The

guilty delegates were not all Americans, of course, but the impression was that *some* of the American delegates were *tourists* more than *delegates*. At points like this the "understanding" that developed was probably more "endurance" than appreciation—but even such lessons had their value. Weak points as well as strong points must be recognized in cooperative Christianity.

One criticism of the Convention, especially from the Japanese, was that it did not come to any conclusions. That is, no findings were reported and no declarations were issued. This indicated to some that there was no unanimity in the Convention and therefore no agreement could be reached. This is both erroneous and absurd. The conclusions were reached in other meetings—in the *work* sessions such as the Institute in Kobe that preceded the *big* Convention. Likewise such conferences as the Asian Youth Workers Consultation, the Christian Conference on Group Life, the Asian Mass Communication Conference, the seminar on "Christian Education in Theological Curriculum", and the Asian Christian Literature Conference, were *work* conferences. In these smaller meetings of interested individuals—those in responsible posts of leadership and qualified in particular fields—concrete plans were made and specific programs evolved. From these workshops have come decisions and agreements that will have an influence on the course of Christian Education throughout the world for years to come. The *big* meeting provided the *inspiration* to undergird the workshop *decisions*. It was intended to be so.

Some mention of the evening meetings at the Sendagaya Auditorium should be made in an effort of evaluation. Bishop Otto Dibileus was the outstanding speaker and the one who had a distinct *message*. Unfortunately poor acoustics and a heavy accent caused some overseas delegates to leave before they realized he was speaking in English, not German. But the Bishop spoke *out of* his own experience and *to* the need of the hour. He rose above the pious platitudes and obvious observations on Christian education that seemed to be a deceptive bog for some of the speakers. Aside from the Bishop it could be said that it was not *what* the speakers said so much as *where* it was said that was important. The pinnacle of inspiration was reached in the Saturday afternoon children's rally—and if the total Convention was an inspiration to the Japanese Christians it must be said that in the Saturday afternoon rally the Japanese Sunday School children amply repaid the debt incurred in being inspired. Overseas delegates were unanimous in their praise and appreciation for this single afternoon of inspiration.

The unfortunate Sunday night effort in dramatic inspiration was not equally well received. The interpretative dancing (or whatever it was intended to be) was almost entirely wasted on most of the delegates, Japanese as well as overseas. Not accustomed to such efforts many overseas delegates thought it not only poorly done but in poor taste. Compliments, if they could be termed such, amounted to such as that of one Japanese young man who observed, "Well, *at least* the message it *tried* to convey is something that needs to be said." But to be critical in this way is not in any way to minimize the impact of the evening sessions themselves and the significance of the Convention.

In general terms it can be said that the Convention was a *big* success and that it was

good to have brought it to Japan. Johnny Fujita, Takihiko Yamakita, Miss Jean MacDonald, the others who worked so hard with them to make it a success, all deserve not only appreciation but genuine praise.

Into the Fall

The results of such a meeting are, of course, never fully known when the final benediction is pronounced—nor when a review such as this is written. The inspiration the delegates take home with them and (here the reviewer indulges in what might be called pious platitudes or obvious observations) the question of what they will *do* about it all in their local church or individual place of responsibility is the all-important thing. The outlook here would seem to be the very best.

For the missionary at work in Japan the task of translating the impact of the World Convention and the decisions of the other conferences into concrete action in his own sphere of activity and influence will not be an easy task. The summer conferences made it clear that the relationship between Japanese Christian workers and missionaries is a far healthier relationship than exists in other places and that in leadership and programming Japan is well advanced. But this in itself poses problems. The missionary is not often in a place of direct responsibility and the desire to be more aggressive and step out a bit more adventurously is strong. To let such desires die in frustration in the wake of new inspiration would be unfortunate. To be content with limited responsibility and the task of indirect inspiration and encouragement calls for patience and tact. Perhaps the deepening of such patience and the development of such tact is the task that the missionary should set as his goal for the fall months. Blessed with these two attributes the missionary may find he is not as limited nor as frustrated as he conceives of himself as being. The Christian witness is a world-wide witness. It is a *big* thing. The cramping hand of littleness in vision, cooperation, and action is the only limiting factor that can stay the forward surge of the Master's work in the ultimate sense of the word.

In concrete terms one obvious step and much desired advance would be the revitalization of the Fellowship of Christian Missionaries. At Nojiri a panel of leaders appealed for this. They spoke of what the FCM *should* be. From the floor of the Nojiri meeting others appealed for an effort to enlarge the membership of FCM—an effort to reach out and include others who have thus far not taken the initiative in coming into membership and in sharing in the fellowship. *Together*, and the more who are together the better, the missionaries can do a more effective job of translating the *bigness* of the Christian faith into positive reality in Japan. With the Centennial year of Protestant witness just around the turn of the year it is to be hoped that the leadership of FCM will move into the fall months with increased dedication and *big* hearts. The "Summer of the Conferences" is behind—the "Fall of Action" and the "Year of Advance" are just ahead.

R. P. J.

While ordinarily this feature contains a sermon by a Japanese pastor, this issue JCQ presents a sermon preached in numerous Japanese pulpits recently by a missionary who has been both studying and writing in the field of Continental attitudes toward peace.

From the Japanese Pulpit: Peace and War

THEODOR JAECKEL

A great deal of fresh literature on the Christian attitude to war has appeared in recent years, particularly in German. A study of these materials underlies this sermon on peace and war. Assessing the three rather clearly defined positions in Protestantism today, Jaeckel seeks to suggest the directions in which we must move further. Unfortunately space limitations have necessitated abridgements which somewhat alter the proportions of the original text. P.P.

"Blessed are the peacemakers; for they shall be called sons of God." Matt. 5:9

The God of the Bible wills peace. God's will is that there should be good relations between man and man. The Christian God is not a god for war.

But this world is full of fighting. War is a fact. There is outward fighting in this world because there is no real peace in our hearts. We are at war with God in our hearts. "The good which I would I do not: but the evil which I would not, that I practise." This statement of Paul in Rom. 7:19 describes properly the true attitude of our souls. Since Satan, not God, is ruling in our hearts, there is fighting and war in this world.

If we wish to create good relations between man and man, we must first create peace in their hearts. The world will not see peace before this is done. As believers we are blessed to have this way to peace. For although we should perish, seeing we are sinners, we have found peace in Christ who has become the mediator in our struggle with God. "He is our peace." Eph. 2:14.

From now on we can live as servants of Christ. As God's people we can become instruments of God's peace. Christ says that as sons of God we are in a position to make peace. "Blessed are the peacemakers; for they shall be called sons of God." How is this actually put into practice?

Before we can find an answer to this question we must look into the political reality facing us. What is the Christian understanding of the government and its task? Christians are no optimistic utopians. Rather they face the world in its reality. Satan wants us to perish. Therefore he tries to have as much disorder in the world as possible. The more we are engaged in fighting one another, the less power we have left to the good...Without a state of order we become an easy prey to Satan.

God therefore ordained the government and entrusted to it the task of keeping order

among us. It is the duty of government to control evil, even if force and compulsion have to be applied... Because the police do their duty, we can "lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 2:2), and can perform good and creative deeds that bear fruit, even in a world where Satan has obvious influence and faith is not applied in society. We owe this to God's sustaining will, revealed in the power which he has given to government. Thus Paul states in Rom. 13: 1-4, "Let every soul be subject to the higher powers; for there is no power but of God... For the ruler is a minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." See also John 19: 11...

This does not mean that the government may use this power to oppress the people for its own benefit or that it may conquer another state for its self-aggrandisement. But against an attack from the outside, it has to use force. That is how and when the police force becomes an army. The army is there to protect the nation. But can an army fight wild and fierce battles where the law of king is paramount, and still be called a power ordained of God? To make the answer brief *yes*—in a war of defense, but *no*—in a war of aggression.

This understanding of war has been the dominant view in the church until recent times. Let us look briefly into the history of the church. An army is the basis of the independence of a country. There has never been an independent country without an army. The main body of the church has always accepted this as being part of the reality within which we exist. Thus when the soldiers asked John the Baptist, "What must we do?", he does not say, "Throw away your arms", but "Extort from no man by violence... and be content with your wages" (Luke 3:14). That is to say, "Behave properly as soldiers". When the centurion approached Jesus and asked for help, as his servant was sick, Jesus, like John, did not censure his military job, but praised him, saying, "I have not found so great faith, no, not in Israel" (Matt. 8: 10). And the centurion under the cross, while on duty, was the first man to have been reported as accepting Jesus as the Son of God after his death (Mark 15: 39). In this way, since the days of primitive Christianity, soldiers have been accepted as full members of the church. See also 1 Pet. 2 and Clement's First Letter, 60-61.¹⁾

Later Augustine elaborated the theoretical basis for a just war. He held that wickedness must be restrained, by force if necessary, and that the sword of the magistrate is divinely commissioned... He knew the horrors of war, and detested it. (*Civ. Dei* 17, 7). Not all wars are just. To be just, a war must be waged under the authority of the prince. It must have as its objective the punishment of injustice and the restoration of

1) Actually this point is debatable. The standard authority on the question, C. J. Cadoux (*The Early Christian Attitude to War*, London, 1919) proves the opposite from Jaekel's position. Before him, A. von Harnack (*Militia Christi*, Tuebingen, 1905) took a similar though less emphatic position. On the other hand, other recognized authorities continue to hold that in principle military service was never disavowed by the early church. See, e. g., Jacques Zeiller in *Historie de l'Eglise* (Paris, 1946). p. 398. p.p.

peace. It must be fought without vindictiveness and unnecessary violence. It must also be carried on with inward love. This love will reveal itself in the way prisoners of war are treated and in adequate conditions of peace. Without the authority of the prince the civilian must not use force to defend even his life. The Christian ruler is to conduct a war in defense of his rights and not in order to expand his rule (Civ. Dei 1, 30; 3, 14; 4, 4).

This principle of a just and righteous war was further elaborated by Thomas Aquinas. The Reformers permitted a defensive war, too. Luther taught that if a soldier dies in such a just war which is fought against injustice, he will die "in the state of blessedness", but in an unjust war the soldier should disobey.

A different position is taken by the three "historic peace churches", namely the Mennonites, the Friends (Quakers) and the Brethren. Their thinking goes back to that of the Anabaptists and runs parallel to that of Origen and Tertullian (second and third centuries). What is their position?

Our world is a perishing one, as the ruler of this world has it in his grips. 1 Cor. 7: 31; 1 John 2: 17. Deeply convinced of this truth, the peace churches do not try to save this world. But they want to testify before this world to a different world, to the kingdom of Christ. They do so by the church, the new fellowship of believers. Those who belong to it have their citizenship in heaven and are separated from the world here. Therefore they cannot accept responsibility in an organization which tries to keep this world from passing away by means of force and compulsion. They cannot become soldiers, policemen or government officials. They do not oppose the government, the police, or the army in their work. They know that the government must keep order lest we fall into anarchy. A perishing world which is in the grips of Satan needs the controls which the governmental organization supplies. But a member of the heavenly city does not take part in such an organization. The Christian's responsibility is a different one. He is called to do nothing but good works. His responsibility is never destruction, but rather healing, sustaining and creative works.

This attitude reveals high ideals but it meets with one difficulty. These Christians feel no responsibility for the government but they use it. In a case of theft they call in the police. They live under the protection of the government but do not share its responsibility when this involves the application of force and compulsion. That is a contradiction . . . The peace churches have no "good news" for the policeman. If he gets saved, he has to separate from government and police. This attitude is possible only for a few. It has no message for all. But their faith is deep and mature. If the government oppresses them, they do not make an angry fuss about such oppression but accept it as the cross which the disciple is called to carry with his master.²⁾

2) Many members of the "peace churches" will no doubt find this characterization rather extreme, particularly those groups whose theology has developed more in the direction of Jaekel's third group which follows. In terms of origins, however, except for a strong sense of *prophetic* responsibility for government (as contrasted with *functional* responsibility) in the case of all three groups, which Jaekel does not recognize here, his description in the main is correct. P.P.

The position of the so-called peace movement is different from that of the peace churches. The basis of the general peace movement is a humanism which knows nothing about the need of the new-born heart. Those who hold this view want to save our civilization by some well-intended social and political activities without saving man's heart first from its opposition against God, and installing peace there. But since this basis is inadequate, the aim of the movement cannot be realized. The people of this movement do not recognize Satan's power as a reality. They think that they can change the world. But if that were possible, why has it not yet happened?

Young people are inclined to join such a movement since it provides an opportunity for the fragmentary expression of their immature social and political ideals. As long as they are immature they can close their eyes to the real situation . . . And, of course, if they run into difficulties with the government they grow very angry. Politically they are optimistic; their ideology is utopian. When they grow older, most of them become disillusioned and leave the movement.

Very different from this, the peace churches insist that every member must have a regenerate heart. That is their basis, while their aim is not thereby to save a perishing civilization but to testify before it to the other world to come. As a part of this testimony, they cannot become soldiers.

Turning now from this look into history to our present situation, we see that since the times of Jesus, Augustine and Luther, something new has happened. During those times it was possible to say that a "defensive war" was a "just war." It was possible thereby to aim at reconciliation and a peace which could serve as the basis for future friendship. Indeed such thinking was possible until thirteen years ago. . . But a new event has transpired which practically rules out the possibility of a war which claims to defend justice. Atomic and hydrogen bombs have created a new situation. Until thirteen years ago there were victorious and defeated nations. But if atomic weapons are used, this distinction no longer obtains. The victorious side is unable to make and to grant peace. For both the defeated power and the victor will have lost their existence . . . Atomic warfare reveals war as being the work of Satan. Atomic warfare tells us that we have entered the final dispensation. It is a sign of the apocalyptic age. Rev. 16: 14 tells us that war is an indication that the last days have come . . . As Jesus says, "The time is fulfilled, and the kingdom of God is at hand: repent ye", (Mark 1: 15) so we have to say, "The time is fulfilled, the atomic bomb is at hand. Therefore repent, change your heart and way of thinking. Keep peace, co-exist; the end is approaching!"

The atomic bomb leaves us with two possibilities, with blessing or with curse. If we do not listen to God's Word, it becomes a curse and we shall perish under it. But if it induces us to think more deeply and seriously about our Christian task of making peace, and if it leads to some practical steps in that direction, the atomic bomb will be a blessing. Peace does not happen like the seasons. We have to work for it. If we do not work for it, war is bound to happen. Such efforts, however, involve the sacrifice of time, energy and money.

How can we as Christians work for peace? How can we be not only *peace-talkers* but *peace-makers*? Before we consider this task, let us remember that we cannot make the perfect peace of God. That will be established by Christ at his second coming. It is a gift of God and will mean the end of this our world and its history. But what we are called and able to do is to quench the danger of war in this our world. We can push to danger of shooting warfare from the center of our civilization to its fringes . . . and prevent the cold war from developing into a shooting war. In this state of cold war . . . we can lead our lives "in all godliness and gravity" and "do good works".

Now, how can we Christians work so that war as an accepted social institution . . . ceases to be necessary? . . . May I suggest three points?

1) Our main responsibility as Christians is to proclaim the gospel. If the heart changes under the impact of the gospel, our warfare with God ceases. Enemies can bear and tolerate one another; they may even become friends. That is the best gift Christians are able to provide for our civilization. If men get rid of their mutual fear, they get rid of war, too.

2) Since Christians are realists, they can face the present situation. They can acknowledge it for what it is without retreating into utopia. If one country has an army, the one next door needs one, too. Thus Albert Schweitzer is a Christian realist. When he received the Nobel Peace Prize in Oslo in 1954 he dealt in his lecture at length with the need to develop a human mind which will preserve peace. Nevertheless he stated, "But we still live in a time where the mind of peace does not prevail. The nations are still bound to look at one another as possible aggressors. The right of self-defense and the possession of the horrible weapons which are at our disposal, have still to be granted to each nation". Therefore an army is necessary . . . But atomic weapons are not allowed to a Christian. God does not allow a kind of weapon which will kill all mankind or which takes from man his distinction as a human being. This would be murder. God's commandment is clearly against that. Therefore as individuals we have to announce and practise our opposition to atomic armament. The world Christian church must do the same. The church has to proclaim that whoever prepares for or uses atomic armament is acting clearly against God's will . . . But then governments may say, "If the other country has these arms, how can we do without them?" Here the non-Christian has no answer; but the Christian can state without fear, "We have to keep God's commandments and trust in Him" . . . We Christians have to point to the first step that can be done to get out of this vicious circle of mutual fear . . .

3) It is a false argument if one says, "Because a country has an army, it will make war". Switzerland and Sweden have armies; but they did not make war. Why not? There are, of course, various reasons which cannot be discussed here, but one of these can be summed up thus: These countries had a good policy. In order not to be drawn into war the army has to be used properly. This is not a military but a political task. It is the duty of the Christian . . . to help to develop an adequate policy for his country.

We are called to be peacemakers. Yet we know that we run the risk of the cross

when we try to make peace between man and man, and between nation and nation.....The Christian does not try to shun the cross, for he knows that this is the only way that leads to life . . . As Christians we are pilgrims who move from one event, Easter, to the other, the Second Coming . . . As God loves this world and sustains it, we too, as His instruments, can work for the sake of this world . . . Yet—and this distinguishes us from the mere humanist—we know that God passes His judgement upon us, both as individuals and as nations in history, before we are able to enter into that life which is granted by communion with God.

Recent Statistics

According to the latest report of the United Church of Christ in Japan (*Kyodan*) the statistics for that denomination as of March 31, 1958 are as follows:

		Increase Over 1957
Churches	1229	
Preaching Centers	307	
Total	1,536	8
Ordained Ministers	1,006	
Licensed Ministers	495	
Total	1,501	55
Adult Baptisms	7,416	
Child Baptisms	436	
Total	7,852	29
Total Membership	175,340	3,174

On the basis of these figures and of the latest Catholic figures reported on p._____, The 1958 *Christian Year Book* membership figures should be revised as follows:

Protestant	351,237
Catholic	254,114
Orthodox	34,659
Total of <i>Church Members</i>	640,010

W. P. W.

They Went Before: Jo Niijima

YOZO YUASA*

Jo Niijima was born in old Edo, the section now known as Kanda in modern Tokyo, into a family of the Itakura clan, January 14, 1834. He was a healthy boy and, like all healthy boys, loved to fly kites, skip rope, and climb trees. Jo was just ten years of age when the four black ships of Perry sailed into Tokyo Bay. Perry had come to conclude a treaty and open Japan to the Western world. This was a "big event", even to Jo's childish mind, and left a lasting impression on him.

One day while climbing a tree Jo fell and was seriously injured. A scar on his right forehead that marked him for life was the result. The scar drove him into a period of timidity during which time he played almost entirely indoors — painting, drawing, reading. He came to love study. When the opportunity came to study Dutch with a lord, he responded but, unfortunately, the lord passed away and Jo had to give up the study of Dutch. He took the whole matter so seriously that his disappointment caused illness. His determination to study and to learn Dutch in particular led him to go secretly to a Dutch teacher and to study at home after others had retired for the night.

One day, in his fifteenth or sixteenth year, he saw a Dutch ship in the harbor at Shinagawa. The sight was especially impressive for young Jo since it was his first time to see a steam-powered ship. That day, watching the ship, he determined to study navigation and engage in trade that he might help increase Japan's wealth and, in event of war, protect her from her enemies. He soon entered training in a government institution preparing young men for naval service. He studied mathematics, surveying, and navigation—in Dutch.

His study and quest for knowledge led him to books concerned with the history and social life of America, mostly written in Chinese. Perusing these volumes he came to an appreciation, even envy, of the free democratic government they told of as compared with the feudalistic government he knew in Japan. In these books, borrowed from a friend, he also came across quotations from the Bible. In the beginning of one book were written the words: "In the beginning God created the heavens and the earth (Genesis 1: 1)." This was his first realization that there must be a God who had made everything, and the thought that the God might be a real Father. He wanted to know more about this God but there was no one to whom he could turn, no teacher.

* Translated by Sobi Aikawa. This is the second in a series of pamphlets published in Japanese by the NCC Christian Literature Commission and translated and used by permission.

This thirst for knowledge of this God led him to the decision to break the laws of his own land. In March of his twenty-first year (1864) he took a ship to Hakodate in Hokkaido, planning to board a foreign ship and cross the ocean to find a teacher who could tell him about God. This meant death should he be discovered and caught. As the ship made its way to Hokkaido it put into various Japanese ports and here he found "bad women and wine". He realized that no matter how much his country adopted foreign knowledge and techniques, these people would not be saved unless they repented of their conduct and believed in the true God.

It took forty-one days to Hakodate. Then his chance for escape came. One night—a night of a festival in Hakodate—with the help of a friend he got aboard an American vessel and twelve days later he was in Shanghai. But then came disappointment. The ship he had "chosen" was bound for the East Indian Sea for an eight month trading venture. He felt helpless but turned to reading the Bible he was able to purchase in Hong Kong. One verse he came across captured him: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life (John 3: 16)." This was what he had been looking for and he felt he had found salvation.

The ship eventually rounded the Cape of Good Hope and made its way to Boston, arriving there July 21st. Jo prayed that he might find someone who would care for him and help him in his studies. But the American Civil War was just over, Lincoln had been killed, and the economic situation was not good. In such a time of upheaval no one even spoke to a strange young man! But a certain Mr. Hardy—the owner of the ship Jo had taken to America—was a religious man, and when he heard of the young man and his purposes in coming to America, he sympathized with him and took him into his own home, not only providing for him but allowing him to enter school. With the help of Mr. Hardy, Nijima graduated from Philips High School and then from Amherst College. In 1870 he entered Andover Theological Seminary. This was in preparation for preaching in Japan.

Meanwhile in Japan the "*Meiji* Restoration" had taken place and the feudal government was overthrown. In 1871 Ambassador Itakura and other important members of the new government visited America and Europe to study the culture. Nijima volunteered to guide them. Sometime later the Minister of Education, a man named Tanaka, and Nijima went together to Europe to study the educational systems there. They visited, besides America, France, Switzerland, Russia, Holland, Denmark, and Germany. Returning from this inspection tour Nijima determined that in order to build the new Japan he would build a Christian University.

But Nijima realized that there were only two Christian churches in all of Japan. This made his task almost impossible. He recognized the need for help from America. He returned to America and completed his seminary work, graduating in 1874. Before returning to Japan he visited a missionary conference and presented his appeal to those present. He met an immediate response among those present and a large amount of

money was subscribed for his venture. On November 10, 1874, he landed on his native soil after an absence of ten years. He made a visit to his parents who had retired and were living in their native prefecture—Gumma. His parents and family were surprised and pleased to see him and he seized the opportunity to speak of Christianity to the many who came to hear him tell of his travels.

In 1875 he founded Doshisha with eight students. Minister Tanaka visited him in Kyoto and urged him to enter government service but Niiijima declined, stating that he preferred to help people more directly. Through a school he felt he could produce hundreds or even thousands of men like himself and thus do far more for his country.

By 1880 Doshisha had become famous and the number of students was steadily increasing. It was at this time that one dissatisfied student initiated a strike. By custom the founder of a school spoke at daily convocations each morning. On this occasion Niiijima mounted the rostrum with a stick in his hand and addressed the student body: "It is regrettable that there should be a strike in a Christian school, and it is not the fault of the teachers or of the students but mine alone. Now I must punish the responsible party." He struck his own hand so hard with the stick that it broke into three pieces. He could not bring himself to punish his students for the strike.

He carried on a vigorous effort to secure the needed funds for his school and in consequence he destroyed his health. He made a tour to America and Europe to recover. It was only a reprieve. He died in Kanagawa Prefecture January 23, 1890, at the early age of forty-eight.

But his ideal to lead men to Christ and to teach right living through Christian higher education will live forever.

The Responsibility of North American Christians

"... Then with all humility and sincerity I may venture to say that the Christian evangelization of Japan is strategic. Mere demilitarization is not enough. Strengthening the country with spiritual vitality is essential if you are to create and preserve real peace in the Orient as well as in the rest of the world. We sometimes wonder at what seems to us a vacillating policy of demilitarizing our country and then urging us to rearm the country. The Christian Church at least, it seems to me, should take a strong stand against reliance upon force as a means of preserving *status quo*. The so-called military preparedness policy is not conducive to convincing our people of your Christian message of peace, is in fact a stumbling block to a number of people...."

Dr. Matsumoto, Professor of Aoyama Gakuin University, Tokyo,
to North American Regional Meeting, World Convention on
Christian Education, Tokyo, Aug. 12, 1958.

The Religious World

— Some Random Notes —

Compiled by WILLIAM P. WOODARD

Tomb for Unknown Soldiers

Work on the long-discussed Tomb for Unknown Soldiers has at last begun. The ground-breaking ceremony (*jichinsai*) was conducted by Shinto priests on July 28 with Welfare Minister Ryogo Hashimoto present to represent the Government. The tomb is being constructed alongside the moat almost directly behind the Sanbancho Hotel on a 19,000 square yard area which was formerly the site of the Imperial Household Agency. An underground ash repository will contain the ashes of approximately 80,000 unidentified war dead. Construction is scheduled to be completed on December 20th. The total cost is estimated at ¥50 million.

Education

Latest reports indicate that the Ministry of Education is planning to inaugurate further reforms at the beginning of the school year in April 1959. On October 1st., the proposed changes will be announced. These will include the establishment of special classes in ethics, more emphasis on mathematics and science, the singing of the national anthem, "*Kimigayo*," from the first grade of elementary schools, separate classes in history and geography instead of as a part of the social studies course, and separation of students of the

third year of junior high school into those who propose to go on to senior high school and those who will seek employment.

Teacher Efficiency Rating System

The public is still being treated to the sorry spectacle of teachers participating in acts of violence against the Government in protest against the enforcement of the Efficiency Rating System established by the Ministry of Education. Teachers have absented themselves *enmasse* from classes and the boards of education have retaliated by docking their pay. Thirty-seven leaders of the local Teachers Union in Fukuoka were arrested in August for alleged violation of the public service laws in staging such a strike. University students have gone on a strike in Wakayama in support of the teachers and in some places even the children have been brought into the issue in one way or another. Altogether it is a very sad spectacle. Private institutions are not affected.

Law Violations by Officials

According to the National Personnel Authority 2,311 officials were punished in 1957 for dereliction in the performance of duties or illegal acts such as the misappropriation of funds, acceptance of bribes or "illegal union activities." Of the total, 325 were

dismissed, 246 were suspended, 642 had their pay cut and 1,100 were reprimanded. Apparently none were imprisoned. Recently, lack of official discipline has been evident in reports of drunken police officers attacking and molesting women and in one case a judge was reported to be guilty of such an offense.

Home for the Aged

With the continued weakening of the family system the problem of taking care of the aged is assuming greater importance. In next year's budget the Government is expected to earmark one billion yen, approximately \$2.8 million, for homes for the aged. At present more than 145,000 elderly people are receiving aid from the Government but the capacity of the homes for the aged is only 32,000. A proposed five-year program is intended to correct this. According to the Ministry of Welfare there are 4,950,000 people, that is, 5.44% of the population over 65 years of age. It is estimated that by 1975 this will increase to 7.64%.

Another Bumper Rice Crop

Forecasts for the year's rice crop estimate that 396 million bushels or fifteen million bushels more than 1957, will be produced. The record harvest was in 1955 when the crop was over 412 million bushels. Thus for four successive years Japan has been favored with bumper crops. It is to be hoped that this will be reflected in the support which is given the rural churches of the country.

Communist Party Membership

A newspaper report estimates the membership of the Communist Party at 45,000. This is said to be about one-third the peak membership of a few years back. Prior to the last general election to the Lower House

the party leaders boasted that fifteen candidates would be elected. Actually, in spite of one million votes being cast for the party candidates, only one was elected.

Komakichi Matsuoka Dies

The death of Komakichi Matsuoka on August 14th removed from the political scene one of Japan's staunch Christian labor leaders. Mr. Matsuoka was the senior advisor of the Socialist Party and formerly was Speaker of the Lower House. In former years he was sometimes referred to as the "Samuel Gompers of Japan's labor movement."

Shrine Shinto Goals

During the coming fall and winter there will undoubtedly be a stepped-up drive by Shrine Shinto leaders in two directions. One will be an effort to revive National Foundation Day, *Kigensetsu*. The other will be to give a special status to the Grand Shrine of Ise. The Religious Juridical Persons Council by-passed the desire of shrine leaders that Ise be given a special status so a different approach will have to be made to the subject. Conceivably the shrine may decide to become a foundational juridical person under the Civil Code instead of being a religious juridical person as at present. This would have the effect of opening the way for a special status.

Buddhists Meet

The Sixth General Conference of the Buddhist Federation, which was held at Sensoji (Asakusa Kannon) for three days in June, was attended by more than a thousand representatives of some 140 sects and Buddhist organizations. Prime Minister Kishi, Foreign Minister Fujiyama and Education Minister Nadao sent greetings to the conference.

The Ambassador from Ceylon, the Honorable Susanta de Fonseka, and a representative of the Indian embassy were present at the opening ceremonies. The principal theme of the gathering was: How Buddhists can contribute to society through the teaching of the Buddha." In connection with the meeting NHK broadcasted a fifty-five minute discussion by the Buddhist leaders.

Buddhism and MRA

Bishop Gyoin Hashimoto, a well-known Buddhist scholar, after returning from a summer conference of the Moral Rearmament Movement in Machinac Island, Michigan, USA., is quoted in the Japan Times as saying:

"I am inspired by the things I have seen happening in Moral Rearmament. They are like those which happened around Lord Buddha 2,500 years ago. Training centers for Moral Rearmament should be established in the principal cities of the world to fight for change in people."

Buddhists in Brazil

Buddhists in Brazil are reported to number approximately 100,000. There are 57 priests, 27 temples and 25 propaganda centers. Twenty new temples are being planned for the future.

News of the Catholic Church

In the July issue of the *Quarterly Catholic* statistics were given as reported in the 1958

Catholic Year Book. Since then *Tosei News* (August 14, 1958) has given some more recent figures, presumably as of March 31st. this year.

Catholics in Japan—254,114 (1957-241,808)

Baptisms—adult converts 9,952, children 6,360, persons in danger of death 2,439.

Catechumens—17,675 (500 more than in 1957)

Japanese priests—359 with 242 major seminarians and 234 minor seminarians studying for the priesthood.

Counting professed Sisters, novices, postulants and aspirants, there are 4,989 Japanese Sisters in convents in Japan.

* * *

Father Bernardine Schneider, O.F.M., who as director of the Franciscan Biblical Institute in Japan is currently engaged in a critical translation of the Old Testament into Japanese, finds that his most perplexing problem, according to the *Tosei News*, is to adapt the vocabulary and idiom of his translation to the changing pattern of Japanese language in such a way that it can serve as the standard biblical text for many years to come. This work is a direct translation from the original languages and, according to *Tosei News*, "will be the first critical edition of the Bible in Japanese." Begun two years ago, the work is expected to take ten years. *Genesis* and the *Book of Tobias* will be published this year.

TV Sets Increase.

One out of every four homes in Tokyo has a TV set, according to the latest survey of the city's twenty-three wards. What an opportunity for Christian broadcasters!

The Book Shelf

Compiled by *LEONARD SWEETMAN, JR.*
and *THOMAS McDANIEL*

(Editor's Note: When John Hesselink, *JCQ* Book Review Editor since January, 1957, returned on furlough, Leonard Sweetman, Field Representative of the Christian Reformed Japan Mission, kindly consented to assume the responsibility. After fulfilling responsibility for the July issue Rev. Sweetman found it would be necessary to return to the States for health reasons and asked to be relieved. Rev. Thomas McDaniel, American Baptist missionary who jointed *JCQ's* Editorial Assistants in May of this year, has agreed to become the new Book Review Editor. Reviews for the current issue were solicited by Mr. Sweetman and assembled by Mr. McDaniel. Henceforth all correspondence relative to Book Reviews should be addressed to Mr. McDaniel and anyone desiring to contribute should contact him.** The deep appreciation of the Editor goes to all of these who by patient and constant effort make this section of *JCQ* a valuable part of the journal.

A note regarding *JCQ's* Book Review policy is perhaps in order. Both the Publication Committee of the Fellowship of Christian Missionaries and the Editorial Staff of *JCQ* feel that book reviews in the *Quarterly* should be primarily concerned with the Japanese Christian situation. That is, only books relative to, or grounded in, the local setting should be included. Books such as would properly and normally be reviewed in journals of wider scope will not be reviewed here unless for some reason they are deemed relevant to Japan. Contributors are asked to bear this in mind.)

JAPANESE MANNERS AND CUSTOMS IN THE MEIJI ERA

Compiled and Edited by Kunio Yanagida. Translated and adapted by Charles S. Terry. Tokyo: Obunsha, 1958.

Persons who do not know about the recent productions in English of the Centenary Cultural Council would do well to familiarize themselves with the entire series put out by that organization and secure copies of those volumes which especially appeal to them. They cover a very wide range: Legislation, Education and Morality, Thought and Public Opinion, Natural and Social

Science, Religion*, Literature*, Arts and Crafts, Music and Theater*, Amusements and Pastimes, People's Livelihood*, Customs and Manners* as well as a General Introduction and an Index volume. When the projected volumes are all on the market the foreign readers will have available a very comprehensive picture of the life of the people during the Meiji era. At present

** Rev. Thomas McDaniel, Institute of Christian Studies, Kanto Gakuin University, Mutsuura, Kanazawa Ku, Yokohama.

only those marked with an asterisk have been translated.

Not all the articles are of equal value. In some cases, at least, it appears that the work was not always done by the scholars whose names appear but by associates whose work was not always carefully checked. Nevertheless the material is generally of such a fine quality that all who wish to understand the life of this fascinating people cannot afford to miss them. Dr. Kunio Yanagida, the compiler and editor of the volume under review, is professor of Kokugakuin University and the outstanding authority in Japan on folklore. There is every evidence that he has reviewed the material in this volume with the greatest care. At first glance it would seem that he is covering the same ground as the volume reviewed below, and to a certain extent this is the case, but a careful reading of the two volumes will show that Dr. Yanagida places much less emphasis on statistical data and more on interpretation. Moreover his is more of a scholarly discourse than the somewhat disconnected treatment of the other work.

The chapter headings alone will suffice to indicate the areas that are in common and those that are unique. They are: Clothing, Food and Housing, Towns and Villages, The Family, Travel, Funerals, The Life of Children, The Life of Young Men, The Life of Young Women, Annual Events and Celebrations, Consumption of Goods, Religious Life. In some of these chapters the reader will make a new and sometimes startling discovery on

almost every page. The arranged marriage, for example, is not the ancient traditional Japanese way but a relatively new development in the life of the people! (page 161 ff.).

It is unfortunate that the translator, Charles S. Terry, found it impossible to translate the last chapter in which Dr. Yanagida discussed the changes in the Japanese language during the Meiji era. "The difficulty," he said, "was primarily that the discussion revolved about differences between speech and writing and between dialects and standard Japanese, and the nuances of the examples cited could not be expressed in English without reams of explanation." This will be readily understood by all who know anything about the language even though it does leave a regrettable blank in the volume which, it must be confessed, would not have been noted by most if it had not been mentioned in the Translator's Preface. But regardless of this the readers will be grateful because Mr. Terry has done excellent work in adapting the volume to the general reader who lacks the background to understand subjects which are "intrinsically obscure to anyone who has not lived in Japan and become comparatively familiar with the Japanese Language."

This volume should be assigned reading for all religious workers who have been in the country two or three years, and some of the chapters should be re-read after leaving Tokyo for work in other parts of the country.

William P. Woodard

JAPANESE LIFE AND CULTURE IN THE MEIJI ERA

Compiled and Edited by Keizo Shibuzawa. Translated and adapted by Charles S. Terry. Tokyo: Obunsha, 1958.

Foreign students of things Japanese will find this volume valuable to have on the shelf for reference when they want to dig up information about what life in Japan was like about a century ago. Few will want to read the volume through. It is not that kind of a book. Although not so labelled it is primarily a compendium of informa-

tion rather than a connected discourse. One can dip into it at any point, get the information desired, and then leave it for the next occasion without the slightest difficulty.

As stated in Chapter One, the compiler "concentrates on the history of material culture as revealed in everyday life in the Meiji period." He

examines, "the tangible things—the clothing, the food, the housing, the means of transport—that served as the physical basis for living,"—"the perfectly ordinary objects that we see around us every day rather than with exotic and unusual articles." Since his "purpose is to show how Japanese life changed under the impact of Westernization," he emphasizes "items introduced from the West."

With this purpose in mind the reader can make his choice as to where he will start. There are seven major topics: Clothing, Food and Drink, Houses and Buildings, Transportation and Communication, Family Life, New Group Activities, Cities and Villages. Thus it can be seen that another kaleidoscopic view of Japan is presented in these pages. But the enormous amount of

detailed information available is best seen by a glimpse at one section of the chapter on clothing which deals with gloves, pockets watches, umbrellas and raincoats, rings, walking canes, purses and bags, and spectacles.

To presume to make any selection as to what readers will find most interesting is somewhat precarious but it is safe to assume that most readers of the *Quarterly* will find the last chapter on Cities and Villages especially helpful in understanding the Japanese community organization. The early Meiji period was a revolutionary one as far as community life is concerned and missionaries especially who want to know why things are as they are should start with this chapter.

William P. Woodard

✓ RECONCILIATION AND RENEWAL IN JAPAN

✓ by Masao Takenaka. Published jointly by the Student Volunteer Movement for Christian Missions and Friendship Press. 95 pp.

A succinct and penetrating analysis of the Protestant Christianity in Japan, written by an able Japanese Christian leader, and published in English is something that a missionary in Japan can hardly afford to miss reading. Dr. Takenaka, professor of Christian ethics at the School of Theology of Doshisha University, gives to the English-reading Christian public fresh insight into Japan's Christian movement. While giving due credit to the missionary contribution, the author focuses attention on the Japanese Christian leadership. Thumb-nail biographical sketches and well-chosen quotations give the flavor of the thinking of those whose influence has largely determined the course of the Christian movement in Japan: Jo Niishima, Danjo Ebina, Hiromichi Kozakai, Tokio Yokio, Kanzo Uchimura, Masahisa Uemura, Toyohiko Kagawa.

The purpose of this small book, however, is not primarily to recount the history of the Japanese Protestant Church itself. As Dr. Takenaka's fellow-professor, Robert Wood, indicates in the introduc-

tion, the author "traces the church's grappling with the many facets of (Japan's) culture—its work at feudal reform, its influence in the birth of labor unions and the bettering of working conditions, its response to the social problems thrown up by industrialization, its wrestling with the problem of nationalism, its contributions to education, social welfare, and so forth..." (p.6f.). While recognizing the numerical weakness of the Japanese church and indicating frankly some of its besetting failings, the author presents those respects in which this church has served as the means of "reconciliation and renewal" within Japanese society.

The first chapter, "Protestant Beginnings," indicates certain respects in which traditional Japanese society determined the character of the Japanese Protestant Church: the Samurai background; Confucian teaching; devotion to the nation; appeal to the educated. With the second chapter, the author begins to describe the Christian contribution to Japanese society. As the Japanese

nation was making the transition from feudalism to the modern era, Christians introduced patterns of modern Western education, pioneered in the field of social work, made some attempts in rural reform.

Chapter Three dealing with "The Christian Influence in the Developing Industrial Society," traces first the development of the Christian Socialist Movement as a political factor, then of the Social Christian Movement within the organized church. Chapter Four presents the church in its struggle with absolute nationalism; while the organized church as a whole reflected the nationalistic trend of the nation, yet there were noteworthy examples of Christians taking a positive stand against militarism. Chapter Five, "The Task of the Church in a Divided World," is concerned with the church's position during World War II and its aftermath, emphasizing the peace movement within and without the church. In the final chapter, the author reflects on the past course of Protestantism and expresses his convictions as to what its future course should be, particularly stressing the ecumenical movement.

Dr. Takenaka's book should well serve its expressed purpose of "furthering . . . understanding between Japanese and Western Christians" and providing perspective for the church in "the dis-

charge of political and social responsibility" (p. 9f.). It should also give warning of the dangers inherent in overemphasis upon social application of Christian ethics at the expense of personal Christian faith. The author frankly acknowledges that the early Christian Socialist Movement was greatly influenced by liberal, even Unitarian, theology (p. 38). Later, many of these Christian socialists "moved to the radical left wing group" and "very few remained in the movement as Christians" (p. 42). Also, Christian leaders in various social reform movements "became impatient over the conservative atmosphere of the existing churches, and left the churches. Many of them lost the Christian faith that had originally sustained them, and their participation in reform movements lost any distinctively Christian character" (p. 52). That the Christian social concern be rooted in a vital Christian faith and recognize the centrality of the Church in God's purpose—these are matters of crucial importance. For, as the author himself reminds us in his conclusion, it is only because Christ has brought reconciliation between God and man that the Church can undertake the task of reconciliation among persons, classes, races, and nations (p. 93).

James Cogswell

ZONE OF EMPTINESS, by Hiroshi Noma.

BRIDGE TO THE SUN, by Gwen Terasaki.

Zone of Emptiness, by Hiroshi Noma, is the story of a basically good, but strong-willed private in the Japanese army, Kitani, and how he was crushed by the merciless military machine. He has a friend, Soda, a college graduate, who is captivated by him. Soda, with Pvt. Kitani prominent in his thinking, wrestlessly, tries to figure out the military and what it does to the individual. For the military post, he has coined the phrase, "zone of emptiness." Here, in a maze of intrigue and corruption, the fate of a man, whether innocent or guilty, is often decided by forces completely

beyond his control. Here, his ideas stifled and his ideals killed by hopeless frustration, a man submits to a spiritual vacuum. And he submits to the relentless grinding onward of a machine which is practically impersonal and before which he can never, in any true sense, plead his case.

The other book, *Bridge to the Sun*, by Gwen Terasaki, is the story of the devotion of a Japanese diplomatic official and his American wife to the establishment of a "rainbow of peace" and understanding across the Pacific. Full of human warmth, tragedy, and humor, it tells of Mr. Tera-

saki's tireless efforts to avert the war, their hard life in Japan during the war, and work to reconstruct afterward. And it is a character sketch of a great Japanese.

In *Zone*, only two escapes from the emptiness are hinted. One is great strength of personality which can be squelched by nothing. One rare young private could bear all, and still extend a hand of friendship and help to others. Another example is Kitani, who had a virile personality full of hates and loves which kept him quite alive throughout. (That's one reason why he was in trouble—he wasn't the kind of fellow to let his personality die.) But the second escape from the emptiness, namely, dedication to an ideal, is implied more often, and with ominous foreboding. Some of the men were turning communist.

It seems to me that many of the men in the American armed forces during the war escaped the emptiness because of great dedication to an ideal. The same may doubtless be said of the few Japanese soldiers who had a real dedication to the Emperor and the Land of the Rising Sun. Another ideal, communism, obviously would serve admirably as an escape from the emptiness. At the end of the book we are left with the suggestion that Soda himself, the university graduate,

inspired by the strength of personality of his friend Kitani, may well have come out of the vacuum, actively loathed the whole system in which he found himself, and dedicated himself, mind and will, to communism.

The question that occurs to me is, to what extent does Japan, with its rigid, stratified system, give the young people the feeling of a "zone of emptiness," a hopeless frustration of their individual selves, a spiritual smothering? As we all recognize, Japan is undergoing a quiet upheaval. The young no longer have an implicit trust in their society, and a reverence for ancestors and tradition. So the young are cut loose from their roots. In this condition, might they feel not only estranged from, but oppressed by, the rigid society of Japan?

If so, perhaps the remedy is revealed in the life of Hidenari Terasaki, who combines strength of character with dedication to an ideal—not the ideals of *Shinto* religio-political dogma, but the ideals of freedom, equality, respect for the dignity of others. If there is anyone who withstood magnificently the advance of the zone of emptiness, it is he. The implications of this discussion for our Christian mission in Japan are, I think, plain.

Richard L. Devol

KUNAN TO EIKYO NO SHU (The Lord of Suffering and Glory)

by John Calvin. Translated by Nobuo Watanabe. Tokyo Shuppanasha, 1958. ¥320.

This book contains seven sermons of Calvin on Isaiah 52:13-53:12, together with a short prologue. Two appendices and an epilogue, written by the translator, are also included in the book. Not many books on Calvin, (either his own works or studies about him), have been published in Japanese.* I have only about ten, and they are almost all of the available books on Calvin in the Japanese language. So, it is a great joy to get this new book.

Considering that it is a translation, it has natural and beautiful sentences. The effort of the translator to simplify the sentences is to be

acknowledged. But it is unavoidable that there is a certain amount of stylistic clumsiness in some places.

Having read this book, I find that Calvin severely attacked false doctrines in his sermons; *e. g.* I found the following sentence: "Today, there are among all papists those who are *hired as harlots* and *hypocrites* who puff out profane language against the Word of God. And among us, too, there are these *mean fellows* . . ." (p. 176). Moreover he called papists "mad dogs", and Servetus, "Satanic", *etc.* Why did he use these bitter expressions? It may be said that it is necessary to

inquire into the situation in which he lived. But, to inquire into the situation of that time does not always suggest relativism or scepticism, as modernists often say. No doubt, he was severely attacked not only from outside by papists, but from inside by betrayers. The Church in Geneva was always exposed to the danger of false doctrines. So, he had to fight against raging billows, and desperately to defend the Church from danger. But, what did drive him to war and make him able to defend the church until victory? It was his zeal for the Word of God; his thorough-going hatred of sin; and his hearty fear of damaging the Gospel. And, it is at this point, I think, that the Church in Japan should learn, today, from Calvin. Perhaps foreigners cannot imagine what astonishing religious callousness is seen in Japan where many gods and many religions live together! The Church among the Japanese who marry

according to the rites of Shinto, die and are buried according to the rites of Buddhism, and bow to every god and Buddhist image lying in their way, impartially, can fall easily into relativism, scepticism and religious callousness. So, for the Church in Japan, that fresh severity which is seen in Calvin's sermons will do much good. Therefore, I recommend this book.

Finally, if the story of the translator's life and work were added to this book, the book's value would be enhanced.

Hiroshi Kageyama.

*The Calvin Translation Fellowship, in co-operation with the Shinkyo Shuppansha, hopes to remedy the dearth of Calvin's work in Japanese through the translation and publication of at least ten of Calvin's commentaries during the course of the next several years. (Sweetman)

The Literature Rack

Compiled by *HOWARD HUFF*

(Editor's Note: Following the Special Feature in the last issue on materials in English relative to the Christian movement in Japan, the Rev. Howard Huff, Associate Secretary of the Literature Commission of the National Christian Council, has consented to provide a regular feature for *JCQ* in which he will review and introduce materials in Japanese of value to missionaries working in Japan or of general significance to the Japanese Church. In this first installment Mr. Huff introduces two recent publications that may well prove indispensable to the missionary.)

JAPAN CHRISTIAN LITERATURE REVIEW, Yanagita Tomonobu, Seisho Tosho Kankokai, Sendai, 1958. (Paper, ¥400; Cloth looseleaf, ¥650).

Our excuse for bringing this book in English to your attention is that it is all

about books in Japanese. However once you have opened it, our guess is that you won't need an excuse to turn to it again. It is fascinating for any one who is interested in the cultural aspects of Japanese Christianity.

This is another book by Dr. Tomonobu

Yanagita. A lecturer in New Testament at Rikkyo (St. Paul's) University, his interests and research abilities obviously carry him into other areas. His previous excursus was into the field of church history (see *JCQ*, July 1958, p. 274). Although working with the same publishers, Dr. Yanagita has been favored with more gracious and stylistic translation in this work. For that he may be grateful and the publishers may be commended.

To begin on a totally humorous and uncritical note, this reviewer was amused by the translation given on page E 28 of the title of a *Mukyokai* journal. "*Extra Ecclesiam Salus*" is provided the following parenthetical explanation: "(Knowledge of the Bible).!" One can only wonder how that happened. Even the typesetters cannot be blamed. Is it possible that a missionary goofed?

The book is divided into two main divisions, the Protestant section and the Catholic section. Somewhere in these two sections is a note on just about everything related to Christianity that is currently in print in Japanese if it retails for more than ¥10.

There is no conventional paging. Rather paging is done by sub-sections. The sub-sections run alphabetically from A though N, continuing without break through both Protestant and Catholic sections. Sub-section A is Protestant Biblical Theology; sub-section B is Protestant Systematic Theology, *etc.* Under section A are four classifications, *viz.*: 1. Texts, 2. The Bible, 3. The Old Testament, and 4. The New Testament. In turn, each of these is reduced into component categories. There is a comprehensive index at the back. There is also a guide to publishers.

The compiler's intention was to make this a scientific bibliography of works about things Christian available in the Japanese language. He calls it one time an "honest guide" for the bewildered who may be unaware of theological currents in the books mentioned. On another occasion the book is described as an "objective Christian bibliography." (*p. iv*) But elsewhere he states, "A bibliography cannot be a mere list of books arranged indiscriminately. It must be organized from some specific point of view." (*p. iii*) Subsequently he writes, "Concerning the classification of subjects, we had no definite predetermined plan. Rather the nature of the collected materials itself determined our method of classification *a posteriori*." (*p. iv*) The compiler felt himself constrained by objectivity therefore to indicate general theological trends but not confessional differences, which he considers to be secondary. He describes his own position as "the broadest possible orthodox" one (*p. iii*). Although it is not stated in his preface—where he does mention liberalism, neo-orthodoxy and Roman Catholic dogma—two confessional categories which he takes seriously are Arminianism and Calvinism.

The publishers deserve praise for the generally high level of printing in this work. It is marred by comparatively few errors considering the nature of the text. When mistakes appear, it is unfortunate that they do so often in the names of people. Two that caught the eye in passing: Read "Hi-yane" in C2b9 on p. C 27, and "Jennings" in E6-23 on p. E 26.

This reviewer thinks the cloth loose-leaf edition is worth the additional ¥250. Supplements will be coming out from time to

time and your bibliography can be kept up to date.

KYOKAI YOGO JITEN (*Church Terminology*), Literature Commission of The National Christian Council of Japan, Tokyo, 1958. ¥300. (Blue cloth. Japanese-English and English-Japanese.)

There are many people who have waited long and more or less patiently for this book. At last their hopes have been rewarded. This is a good and practical book and it will fill a great need. It is of convenient size, 4-1/4 x 6 inches, and handles well. The type is superb and the ideographs are all easily read (if you know how, that is).

The book falls into two parts. The Japanese-English section is set up with the Japanese given first in *romaji* in black face type. This is followed by a center column of *kanji* printed in the new type face that has been specially developed for use in the textbooks of Japanese schools. The English equivalents are arranged alphabetically, not according to theological appropriateness. In this sphere the compilers found insufficient consensus to operate on that basis. The user will be dependent upon experience to inform him as to which meaning is most precise. This is not as it should be, but as

it is. The dictionary had to be usable by a wide variety of Christian groups.

The second portion of the book is the English-Japanese section. Here the order of the first section is reversed. The *kanji* are still in the middle, with English in the left-hand column and black-face *romaji* in the right. In either section, a usage peculiar to one group or used primarily about a specific religious communion is denoted by an appropriate symbol or abbreviation. This will prevent many a needless error.

There are four helpful appendices that provide in *kanji* and English the organizational structures of most church groups and affiliated institutions. There are some omissions and these are to be regretted. The user can help the compilers by pointing these out, whether in the use of words or in the appendices. Another point is that the appendices make no concessions to the missionary who still rides a *romaji* horse. There is an index to the appendices.

Someone really exorcised the typographical demons in this book! This reviewer hasn't found a typographical error yet. They are there, of course, but an excellent job of proofreading has been done. The only major slip is that no page was left to separate the *Wa-Ei* and *Ei-Wa* sections.

The Communion of the Saints

Compiled by *FRANK CARY*, Necrologist,
Fellowship of Christian Missionaries

The following missionaries, most of whom died in the past twelve months, were remembered at the memorial service held at the annual conference of the Fellowship of Christian Missionaries:

Miss Anna Peck Atkinson, Methodist Episcopal, in Japan 1882-1927.

Rev. Robert H. Coleman, Protestant Episcopal, in Japan 1951-1957.

Mrs. Frank H. Connely, Southern Baptist, (China) in Japan 1950-1957.

Miss Margaret M. Cook, Methodist Episcopal South, in Japan 1904-1938.

Rev. James Cuthbertson, Japan Evangelistic Band, in Japan 1905-1938.

Miss Ida Katherine Drake, Canadian Methodist, later United Church of Canada, in Japan 1909-1937.

Mr. Harold W. Hackett, American Board, in Japan 1920-1958.

Miss Isabella M. Hargrave, Canadian Methodist, in Japan 1889-1916.

Rev. Charles William Hepner, D. D., Ph. D., United Lutheran, in Japan 1912-1942.

Mrs. Charles Iglehart (*nee* Florence Allchin), American Board, later Methodist Episcopal, in Japan 1909-1951.

Miss Rose Ruetta Johnson, Disciples of Christ, in Japan 1906-1912.

Mrs. Hubert Kuyper (*nee* May Demarest), Reformed Church of America, in Japan 1912-1940.

Rev. Gordon Newman, United Church of Canada, in Japan 1931-1937

Miss Carrie R. Porter, Methodist Episcopal South, in Japan 1925-1929.

Rt. Rev. Charles S. Reifsnider, D. D., American Episcopal, in Japan 1905-1941.

Rev. Luman J. Shafer, Reformed Church in America, in Japan 1912-1951.

Miss Ida L. Shannon, Methodist Episcopal South, in Japan 1904-1940.

Mrs. S. O. Thorlaksson, United Lutheran, in Japan 1916-1940.

Mr. G. Ernest Trueman, YMCA, in Japan 1907-1931.

Miss M. Gertrude Tweedie, Canadian Methodist, later United Church of Canada, in Japan 1903-1942.

Mrs. Harold F. Woodsworth (*nee* Ada Chown), Canadian Methodist, later United Church of Canada, in Japan 1911-1939.

With the Missionary Fellowship

I. Personals

Compiled by *MARY CATHERINE FULTZ*

FURLOUGH NEWS

The following missionaries have returned from furlough during the summer:

(PEC) HANSEN, Rev. and Mrs. Harry W., and TUCKER, Rev. Beverley D., all of Hokkaido.

(PN-IBC) NORTON, Rev. and Mrs. Richard, to Imorino, Hyogo-ken, and THURBER, Rev. and Mrs. L. Newton, to Kyoto.

(PS) CONNELL, Miss Juanita, to Kobe.

(YMCA) BUCKLEY, Mr. and Mrs. Earl, to Tokyo.

(IBC) BARY, Dr. and Mrs. William; CLUGSTON, Rev. and Mrs. Donald; STUBBS, Mrs. David, and daughter, Patty; and WARKENTYNE, Mr. Henry, all to Kansai Gakuin, Nishinomiya.

ENGAGEMENT

(PS) Miss Jo Anne HEIZER, formerly of Seiwa Girls' High School in Kochi, is engaged to Mr. Campbell CHAMBLISS. Both are from Rawlings, Virginia.

MARRIAGE

Miss Alice BOYER and the Rev. Mr. Thomas Woodbury GRUBBS were united in

marriage on September 7, 1958, at Minami-kofu Church, Kofu City. They will be at home in Yamaguchi City.

BIRTHS

(IBC) A son, Eric MacDonald, was born to the Rev. and Mrs. Edward DAUB, of Kyoto, on July 6, 1958.

A son, Ross Lewellyn, was born to the Rev. and Mrs. Louis GRIER, of Wakayama, on August 20, 1958.

(PEC) A son, Mark Hillary, was born to the Rev. and Mrs. Harry HANSEN, of Tomakomae, Hokkaido, on May 8, 1958.

VISITORS

(IBC) Mr. and Mrs. K. SOWA, of the USA., are visiting their daughter and son-in-law, the Rev. and Mrs. Ben SAWADA, of Nagoya, and other relatives in Japan.

(PS) Mrs. Marion P. MITCHELL is visiting her son, the Rev. Irvine P. MITCHELL, of Osaka.

CORRECTION

(MSCC) Miss Jessie MILLER, whose address was listed wrongly in this column on her return from furlough, is living and working at 2 of 24 Sugiyamacho, Gifu City.

II. Meetings

The Fall Conference of the KANSAI FELLOWSHIP MISSIONARIES will be held at Inagawa Baptist camp on October 17-18.

JCQ reminds its readers that its source of material for this feature is the mission representative of the respective group and

material such as individual readers may supply. We urge *everyone* to make use of these pages.

III. Correspondence

(As indicated in the last issue of *JCQ* the Editor is willing to open a "Readers' Forum" or "Letters to the Editor" section if there appears to be a demand for such a feature. We include herewith excerpts from three letters recently received. *Ed.*)

* * *

I am enjoying the *Japan Christian Quarterly* and its reinvigoration though I'd be sorry to have a Japanese pastor read some of the last issue!

Loyally yours,
Frank Cary

So would we! But then we feel that the issue taken as a whole had a balance about it that was healthy. *JCQ* is "an independent journal of Christian thought" and we want to keep it that way—within the bounds of propriety and short of becoming a whipping post for personal grudges of individuals. When we transgress these boundaries we trust that our readers will let us know. *Ed.*

* * *

Dear Mr. Editor:

Permit me to comment on the article "The Christian Education Convention and Nuclear Tests" in the July issue. It reflects a point of view which is very common among those active in the peace movement but is, nonetheless, very misleading. There is no justification for completely losing one's perspective in dealing with a problem upon which there is such general agreement; namely the necessity of abolishing nuclear weapons.

Although the author stated that the World Convention on Christian Education would

find itself "in the crossfire of the international nuclear weapons controversy" nothing of the sort happened. Except perhaps for individual statements in some of the group discussions the problem does not appear to have arisen. The statement was, therefore, a serious distortion of facts.

Furthermore, although there were nearly three thousand Japanese delegates in attendance, there was no evidence that opposition to nuclear weapons is even "for the moment a major unifying factor" in Japan. In fact, as far as the Convention was concerned there was no evidence that it was even an issue. Moreover, the attendance at the International Conference of Christians for World Peace... held the following day, gave no evidence that the question is a burning issue for the Christian world. Out of thousands of Christians in the Tokyo region less than three hundred attended the Convention. And as far as the non-Christian world is concerned it has been impossible to promote any strong organization of Buddhists, Shintoists and Christians on this issue.

The reason for this is possibly the serious doubts which exist in the minds of many thoughtful people regarding the Japan Council Against A and H Bombs, which the writer of the article apparently approves. A great deal might be said about this Council but I will not intrude upon your space to do so. Let me instead quote from the editorial in *The Japan Times* for August 13, 1958.

While *Gensuikyo* (The Council) may protest its nonpartisan character, the appointment of Communists to such influential posts as the Executive Secretariat and the Information Board supplies a strong argument to the contrary, and this argument was strengthened when the director general, Kaoru Yasui, was awarded the Lenin Peace Prize.

So far as the integrity of the movement is concerned in respect to its relations with other national peace movements, considerable damage has already been done. Several foreign delegates to last year's conference bitterly criticized what they called the domination of the proceedings by Communist delegates and charged that the conference deliberations had been moved from a humanitarian to a political plane.

From personal experiences with the First Convention in Hiroshima and elsewhere in 1955 I can testify that the editorial speaks with restraint. I regard any Christians as naive who think they can be associated with this movement and help it to maintain a nonpartisan character.

There is a great deal more to be said on this subject, but I will refrain. I write simply to correct impressions which foreign readers may have received from the article in question. Presumably, since the same source is going to supply materials for the next issue, the readers will be treated to more of the same nature.

There is no doubt about the fact that the people are unquestionably opposed to nuclear weapons, but it is a mistake to suppose that apart from professional agitators with the backing of the leftist labor movement serious advocates of abolition of these weapons would be able to create much of a stir among the people.

Respectfully yours,
William P. Woodard

JCQ prints this letter since it would appear to be the reaction of one segment of our

readers. The best reply would be to urge a more careful and thoughtful reading of the original article which the letter misrepresents by quoting only phrases — and those out of context. The article *did not* give unreserved approval, nor specifically encourage all Christians to participate in the *Gensuikyo* sponsored meetings. The article was an appeal for Christians congregating in Tokyo during the summer to be aware of the issues involved and to evidence a genuine Christian concern for peace. To read more than this into the article is to project personal interpretation into it.

The article urged that delegates to the Christian Education Convention be “prepared to *listen carefully and sympathetically to the yearnings of the Orient, so largely outside the Christian fellowship, for peace.*” The writer expressed the fear that “the temptation is strong to the sober-minded, especially Christians, to pass by on the other side.” As the letter of Mr. Woodard clearly indicates, by and large, this is exactly what happened! Perhaps the World Convention witnessed no eruption of sentiment on the peace question as Dr. Peachey had anticipated. Mr. Woodard writes with hindsight which always evidences more wisdom than the best of foresight. But silence may speak louder than petitions and declarations to non-Christian Asian observers. *The fact is that this was a world gathering of Christians concerning themselves with Christian Education and it had nothing to say on the issue of nuclear weapons or the larger question of world peace.* If there is “general agreement” regarding the necessity of abolishing nuclear weapons even the astute observer this summer would never have guessed it! That this fact went unnoticed by the Japa-

nese populace is highly doubtful.

That peace is a vital concern of Asians today, and especially the Japanese, would seem to be beyond question. That until Christianity says *something* (and this may well be other than what *Gensuikyo* is saying) on the issue that will evidence courageous concern, it is unlikely that Asian as a whole will give more than a curious ear to Christian preaching. It was with this in mind that the Editorial Staff felt justified in devoting an entire issue to the theme of Japanese Christians and the Peace Movement. We trust that our readers will find the material included in the present issue not only informative but of the nature that will prod them into a more serious consideration of the Christian message and world peace. *Ed.*

* * *

Dear Editor:

I have been a faithful reader of the *Quarterly* for the past eight years now and I like the job you are doing with it.

My only criticism is that more and more it seems to be representing only the *Kyodan* point of view both missionary and church-wise. Perhaps that is inevitable. Somehow when I open its pages I don't feel as welcome as I once did. That, too, could be all in my own mind.

...the *Japan Harvest* gives me more of a welcome than the *Quarterly*. One thing I can't appreciate in either journal, however, is the harping at each other with statistics. If there is any country where statistics prove nothing, it is Japan.

Your statistical survey wonders why some groups have so many missionaries and so few churches. Beginning work must always be so. When these beginning works are as old as the majority of the *Kyodan* churches,

fifty or sixty years from now, they will be able to furnish a similar set of figures.... It's a matter of time and history.

You mention the Japan Baptist Convention for example. The great majority of their missionaries have arrived within the last five years or less... Wait fifty years and look at the statistics again.

Personally I do not look for an upward turn in the veracity of statistics in the near future. Most of them are padded with wishful and wistful thinking.

You raise a question about a Reader's Form. By all means. This could be one of the very best features of the magazine provided it has salt and pepper as well as sugar and that a word limit is set.

Meanwhile every good wish in your work. Thanks and appreciation are two things an editor seldom gets so I'll express mine now.

In His Service,

Mark G. Maxey

Kyushu Christian Mission

Your last two sentences made your letter most welcome! If we did not have to set a word limit we would reproduce your entire letter. We are sorry that you have been "uncomfortable" in the pages of *JCQ* recently. Certainly it is not intentional that any one denomination be too prominently represented in our pages. We are *independent* and we want to be *representative* of the total Christian movement in Japan. We have tried hard to be so. We are limited of course, by our contributors. As a matter of fact *Kyodan* related missionaries and leaders are more willing and regular in their contributions to *JCQ* than others. We certainly do not discriminate against others. Our standards are good literary quality, veracity, and timeliness—

and, it should go without saying, grounding in the eternal commission of Christ to preach, teach, baptize... as that commission is being carried out in Japan.

As for the *Japan Harvest*, we do not consider ourselves in competition here. Our journal is older and our purpose different. We are not an organ for promotion nor do we consider *JCQ*'s purpose to be primarily that of providing news or even "practical how-to-it" articles. In providing statistics in our last issue we had no thought of engaging in a debate with the *Harvest*. We have found their surveys both interesting and helpful, though certainly slanted if not padded. We even checked our sources against *Harvest* statics in preparing our chart.

Moreover, if you will read our article

again you will realize, we believe, that we resorted to statistics with hesitation. We clearly stated that "No valid conclusions can be drawn simply on the basis of missionary-minister-constituency statistics." We added "Such figures are *not* an index to effectiveness or evangelistic potential." The same article appealed for more *reliable* statistics. We feel this covers your points.

We would hope, however, that the statistics fifty or sixty years from now will be better than you hope for. A "similar set of figures" fifty years from now would be tragic. Lets hope that *all* the statistics will be far better—not similar—when that time comes! And can we say "time and history" *and* the Holy Spirit?

Thanks for your "salt" for these pages.

The Editor

A READERS FORUM?

As indicated in the letters above and in other correspondence and conversation, it would appear that many of our readers would appreciate having a *Readers' Forum* or *Letters to the Editor* section in *The Japan Christian Quarterly*. The Editor, therefore, invites the readers of *JCQ* to participate in such a forum by writing to *JCQ* and expressing opinions and observations on materials in the *Quarterly* and those materials they think *should* be in the *Quarterly*. Address all correspondence to the Editor.